Pathway to God

(A Quarterly Journal of Spiritual Life)

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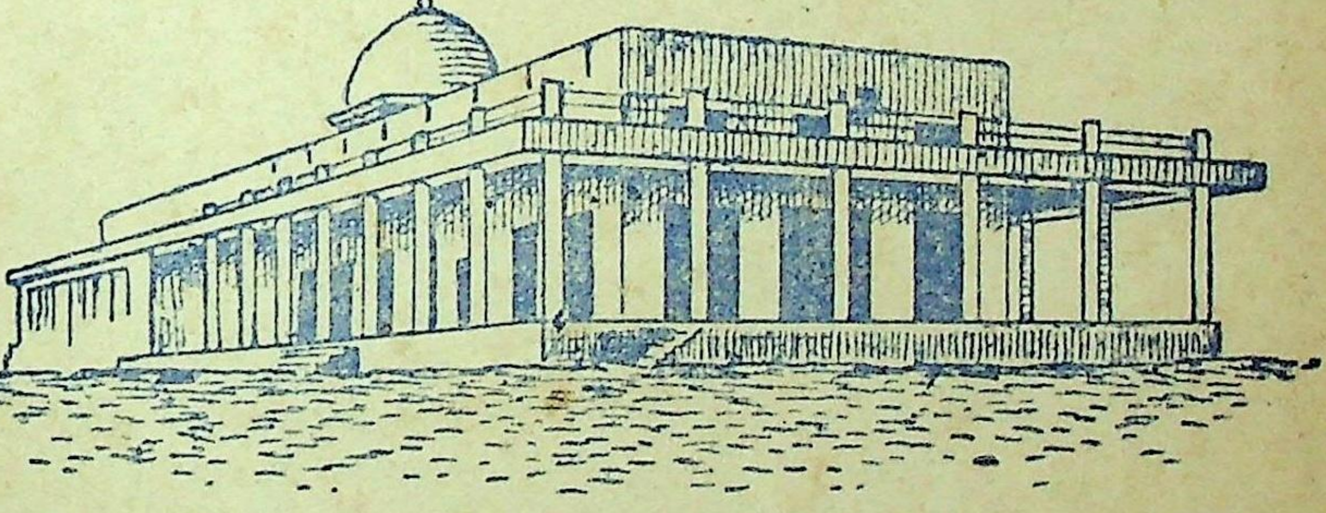
आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR

ACADEMY OF COMPARATIVE PHILOSOPHY AND
RELIGION, BELGAUM.

Vol. XIII No. 4 July 1979

Annual Subscription Rs. 6/-

PATHWAY TO GOD

(A Quarterly Jouurnal of Spiritual Life)

— Editor —

Shri G. D. Khare, B. A. (Tilak University)

Vol. XIII | July 1979 | No. IV

-: Contents :-

1) Prayer
2) Editorial
3) Vedanta and Social Service K. E. Parthasarthy 1
4) The problem of Problems M. S. Deshpande 7
5) " Bhakti-Vedanta " Incarnate Swami Shreela Prabhupad 15
6) Eschatology of the Bhagvad Gita Dr G H. Patil 19
7) Empircal Basis of Vedanta Miss. S H. Divatia 27
8) My Memoris of Shri Gurudeo Ranade G. Dewan Dixit 30
9) Gems of Spiritual Wisdom Gathered by K. B. Dabade 36
10) Michael Polanyi on Personal Knowledge Moti Lal Pandit 38
11) Chapter-One (Biography of Gurudeo Ranade) Dadasaheb Deshpande 57
12) His Holiness Sri Shankaracharya Swamiji Prof. Ramswami 82
13) Academy Short Report 87

Pathway to God

Quarterly Journal

Annual Subscription (Including Postage)	Inland	Foreign Countries	Single Copy
	Rs. 6/-	Rs. 16/-	Rs 1-75

To Subscribers— ' Pathway to God ' will enter its 14th year from 1-10-1979. Subscribers, whose subscriptions become due for the next year (bearing A and B numbers on the wrapper) re requested to remit them by M. O. or draft immediately.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XIII | July 1979 | No. IV

PRAYER

ॐ

ध्यान–प्रभावः

ध्यानेन बाह्यविषयानुसृता नराणां ।
संयम्यते निखिलचित्तमनःप्रवृत्तिः ।।
एकीकृता भवति स्वात्मनि च प्रकृष्टं ।
येन प्रभूतसुखमेति नरः प्रयत्नात् ।।

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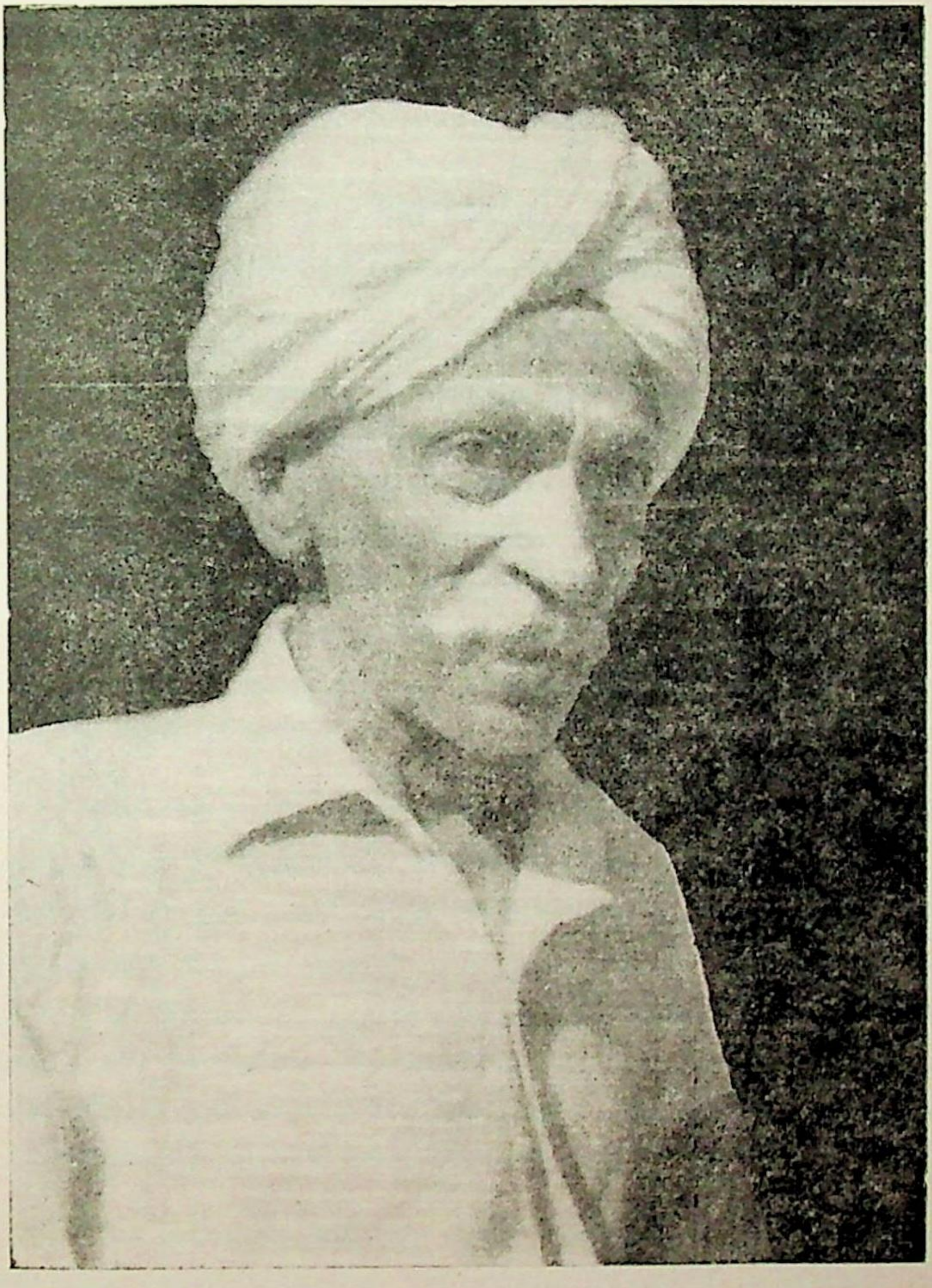

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Editorial

Inevitable Precursor of Meditation

It is certainly a matter for satisfaction to note, that, nowadays many educated adults are seriously taking to meditation. But, for want of proper guidance, their effort many times proves an utter failure, and a good number of them despairingly give up their effort at meditation. Some of them even go to the extent of making it their mission to carry on a vigorous propaganda, that silence, peace of mind, meditation, are all humbug and no sane person should waste his time in such nonsenses !

Leaving such malignants to themselves, it would be worthwhile to dispel the misunderstanding of many others who give up their efforts at meditation thinking that their frame and mental mould were not fit for such spiritual, practices, Excepting idiots and persons affected by insanity, everybody is eligible to practise meditation; and with due precaution and regularity, everybody can aspire to achieve commendable success after persistent efforts.

But many an aspirant gets prematurely disappointed, because he neglects the preliminary stage of preparing the right mental attitude, necessary for the control of the wander ing mind. The first ten verses of the sixth chapter of the Bhagavadgitā are intended to help the aspirant to possess that mental attitude. Those verses run as follows :—

अनाश्रित: कर्मफलं कार्यं कर्म करोति य: ।
स संन्यासी च योगीच न निरग्निर्नचाक्रिय: : ।।१।।
यं संन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।
नह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ।।२।।
आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शम: कारणमुच्यते ।।३।।
यदाहि नेन्द्रियार्थेषु न कर्मस्वनुषज्यते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ।।४।।
उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मन: ।।५।।
बंधुरात्मा ऽऽ त्मनस्तस्य येनात्मैवात्मना जित: ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ।।६।।
जितात्मन: प्रशांतस्य परमात्मा समाहित: ।
शीतोष्णसुखदु:खेषु तथा मानापमानयो: ।।७।।
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रिय: ।
युक्त इत्युच्यते योगी समलोष्टाश्मकांचन: ।।८।।
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबंधुषु ।
साधुष्वपि च पापेषु समाबुद्धिर्विशिष्यते ।।९।।
योगी युंजीत सततमात्मानं रहसि स्थित: ।
एकाकी यतचितात्मा निराशीरपरिग्रह : ।।१०।।

The first two verses maintain, that, one who does his duty without hankering after its probable fruit, can he called a संन्यासी as well as a योगी. The third verse affirms that the capacity to do one's duty in this manner, forms the prerequisite for a person who wants to be enunciated in योग; while the 4th states that the prerequsite for one enunciated firmly

योग is the tranquility of his mind due to his having discarded all temptations of the senses. The fifth verse is the most important one, inasmuch as it shows the way to control the mind through the faculty of judicious discrimination विवेक. The sixth to nineth verses extol the greatness of such a judicious discriminator, and from the 10th verse onwards, the process of actual meditation begins.

This means, that the aspirant of meditation must first try to set his mind free from the bondage of his senses, if he wishes to make a speedier progress in his attempet at meditation.

Novices would do well to take note of this prerequisite for stable progress at meditation.

◆

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VEDANTA AND SOCIAL SERVICE.

K. E. Parthasarathy, B. A.

Vedānta is the perennial philosophy of India and is as old as civilization itself. Based mainly on the Vedas and Upanishads, whose teachings are regarded as being without a beginning or end, it has-sustained the culture of the country in all its various aspects. In the words of Max Muller : " The oldest name of the oldest system of philosophy in India is Vedānta. On account of its universal importance,-Vivekananda has remarked : " Vedānta alone can become the universal religion of man and none else is fitted for that role. " It is also considered as the sublimest philosophy of religion.

Besides being an enquiry into the nature of life and existence, it sets the goal for all activites of men, secular as well as religious. It is the art of living and can be pursued at all places and by all. It is the common heritage of all. A modern saint has characrerised Vedānta as " a scientific religion with a perfect technique—explained exhaustively, adopting which everyone can slowly develop or evolve to reach its view of life in perfection. "

The Upanishads, the Bhagavad Gītā and the Brahma-Sutrās of Veda Vyāsa form the triple basis of vedānta philosophy. The Gita is a synthesis and a " commentary " of the

Upanishads; and the Sutrās form the Siddhānta. They may also be considered to represent faith, knowledge, and discipline.

The essentials of Vedānta, put in a nutshell, are that the ultimate Reality behind the Universe is the Supreme Self or Absolute Spirit or Paramātman; that the same Supreme Self is also the centre of every human being; that there is an identity between the Self in the individuals, and that one who knows his Self, knows the Self in the universe. The realisation of the Supreme Self, is the goal of Vedānta. The bases from which the aspirants commence their voyage are many; the ways and means by which they proceed are several. All life is but a preparation, conscious or unconscious, for this endeavour which is indeed the highest and noblest purpose to which one's life could be yoked.

Social service is service rendered by man for society. Until the 18th century, it was confined to limited spheres. With the outset of the modern industrial age, the scope of social work became wide-spread, not only in India but also in other parts of the world. Just as Vedānta appears to have anticipated science and prepared the ground for vacating the contradictions between Science and Religion, it seems to have also anticipated socio-economic problems that civilization has had to face in future.

Consistent with the Vedāntist's way of life, Gita sets out that men should fulfil social duty and work according to capacity and not for profit, and that all work should be done honestly and disinterestedly for *lokasangraha*-welfare of the community - and not for the satisfaction of personal desires and motives. The Gita has characterised all kinds of work as a religious offering in the truest sense. The performance of one's allotted work is an authorised and accepted form of worship. This was the attitude rigidly adopted by social reformers who came on the scene during the 19th and, the 20th centuries like Vivekananda, Ranade, Sarojini Naidu, Raja Ram Mohan Roy, Mahatma Gandhi etc. The lives of these great souls highlight the truths that all culture in India has been rooted in Vedānta and whatever courage, heroism, self-sacrifice or greatness is to be found in our history, has sprung from Vedānta which is undoubtedly a living philosophy of life in India.

One of the cardinal principles of Vedānta is that there is but one life, one world and one existence. The Reality is also one. In the light of this principle, orbit of human relation ship must expand from individual to a family and from a family to social groups. The biological bond becomes a less and less determinant, while the spiritual bond becomes more and more dominant. This spiritual bond expresses itself as ethical awareness and social feeling It is this awarenesss and social feeling that constitute the stimuli behind all efforts of man to achieve civilization, culture and the higher life–social, religious, spiritual, etc.

Further, in the social context, its more by the expression of ethical and moral sense, that man achieves more than biological personality. This discloses the presence of the spiritual man behind the physical man. The latter makes him a seeker self-centred and a seeker of profit and pleasure. spiritual man behind the physical man the former makes him more and more other-centred and seeker of ethical and spiritual values.

History discloses accounts of man exploiting socially, What is common to all such exploitations is the fact that the focus of value is recognised only in the subject and not in the object. The uniqueness of the social environment is that its subjects are essentially subjects. The recognition of the subject in a social object is ethical sense. Once this recognition comes, exploitation gives place to service as the valid from of inter-human relationship. This is also Vedāntically true in as much as all having the same Supreme-Self in each. In this context, the maxim of Kant is quite appropriate : ' So act as to treat humanity, whether in thine own person or in that of another, in every case as an end, never only as a means. "

In Gita, Lord Krishna says " There is nothing in the three words that has to be done by Me; nor is there anything unattained that should be obtained by Me; yet I engage Myself in action. " (III-22). This provides the basis and stimulis for every social worker to engage himself in some useful activities for the welfare of the world. It is the duty of the wise to carry on the masses with him, being with them and of them and inspire in them the desire to achieve and attain higher spiritual values. The doctrine of social service is unseparably connected with the solidarity of men Acharya Sankara has interpreted " Loka Sangraha " also to mean "The prevention of men from swerving into the u ndesirable activity" The moral rejuvenation of a society can take place only because of the example set up by the wise and selfless. This is a psychological truth to be borne in mind by every social worker. "

The ultimate Principle of Vedānta is the Supreme Self, the one Reality, the fonoet origo of consciousness. The quest for the Supreme Self need not be carried anywhare except in the *sacred sanctum* of one's non-personality (hrdayam) It is the *Summum Bonum,* the beginning and the end and the motive and the goal of the world process. The quest for the Self has led to the development of a system of *Yoga*, a social policy of *Dharma*, a religion of communion. The Science of the Self or *Adhyātma Vidya*, as it is called popularly, is verily the King of sciences, including of course, Sociology, to which all others minister and which protects and nourishes all others lovingly, justly and righteously. No wonder, therefore, Lord Krishna proclaims : " Of all the Sciences, I am the Science of the Slef " (B. G. X-32).

In the dialogue between Sage Yajnavalkya and his wife Maitreyi in the Brahad Áranyaka upanishad, the former points out to the latter : " The husband is dear not on account of the husband, but on account of the Highest Self. " Human love is to be treated as an expression of divine. Love, truth, goodness service and sacrifice etc; are eternal values of life. In social service, there is a harmonious blending of feelings, thought and action which satisfies the highest Ideal of life. Vedānta, therefore, leads the aspirant gradually and enables him to realise that the supreme end of conduct is not the attainment of human goodness but the realisation of the Supreme Self as the Soul of Goodness.

The aphorism " Thou art That (Infinite, ocean of Knowledge and Bliss) (tat twam asi) sums up thetrue, nature of man. Man is one with the Divine and his real nature is infinite and perfect. Everything that is strong and good in him is the expression of the Divinity within. Similarly, the capacity to give one's best to a cause is a spiritual capacity. That capacity manifests itself when the motivations of profit, pleasure and power are eliminated by spiritual knowledge and spiritual resolve proceeding from the awakening of the Highest Self. The criterion of social service or work from the secular point of view is quantity but from the spiritual point of view it is quaity. Gita highlights this point significantly.

The divinity and infinitude of man and the spiritual unity of all existence, which alone can become the basis of a rational ethics and of all progressive social relationship' find significant expression in the Isa Upanishad. This world is a manifestation of God for His enjoyment. This enjoyment implies enjoyment by all. True enjoyment comes with the renunciation of desire for separate self-affirmation and self-aggrandisement and an inner recognition and realisation of " the truth of the identity of oneself with soul within who is always the Lord and its unity with the Soul of All who is same in each. "Desire should be put behind if one is to participate in the Lord's enjoyment. The second sloka insists that one should live the full span of life doing his part. This sums up the true law of living. For those who follow this law, there will be real joy and felicity.

A man of such insight as referred to above, keeps his wisdom firmly set and becomes fit to practise *Nishkāma karma* which aspect is also necessary for social work. Two important elements are indispensably required in *Nishkāma Karma* viz. non attachment or indifference to the fruits of work and the dedication of work to God. That which is done as *Nishkāma Karma* will never be in vain and will be productive of wonderful results.

In finel, Vedānta imparts real wisdom and efficiency to human life and work. Man's work in society and for society becomes more efficient when that work is backed by social awareness; but it becomes most efficient when the social awareness is suffused with spiritual knowledge and awareness. It is by striving to be spiritual that a social worker enhances the dignity and worth of the persons to whom social service has been rendered besides rising himself high in the esteem of the world at large. Such is the greatness of the social reformers of India.

* * *

OM
THE PROBLEM OF PROBLEMS

M. S. Deshpande M. A.

1. Introductory :

Problems are an eternal feature of humanity. Every age and country have had their own problems facing them and mankind is seen struggling to find solutions for them. Great men in all times and climes have seriously applied themselves to the task of offering their best remedies in order to remove the disturbances in individual and social life arising from a variety of problems. Some of these remedies are seen to be of a temporary character, calculated to bring about partial or unending relief, while others are capable of producing lasting results. The temporary solutions became instrumental in increating other problems, while the more permanent ones worked for some time satisfactorily and when their spirit was lost sight of by the people, they too brought into, existence fresh problems. Thus humanity is ever face to face with a number of problems demanding solutions from its best masterminds. How well and efficiently to solve all problems, has been the problem of problems.

2. Basic problems :-

If we try to analyse the various problems confronting us, we will find that they are all basically individual problems psychological in their origin. So if we know the original individual problems and try to solve them satisfactorily, all other problems will automatically vanish. What are the problems of the individuai—the common man thoroughout the world ? What are his primary urges which, when allowed to run riot, create various complex problems?

It is a well-known fact that every individual is made up of body, mind, and spirit. All these have their own urges and needs. What are they ? The body wants preservation and nourishment, the mind wants freedom & knowledge, while the spirit wants union, power and bliss. So the will to live, to dominate, to know, to be happy, have been recognised as the primary motives of man. And every human being, being essentially a portion of the Infinite Spirit wants all these to an infinite degree. Hence there arise clashes between one urge and the other and the urge that happens to be more powerful at e perticular time, dominates over the other urges, and disturbs the balance and harmony in his life. Wnen such, conflictts take place between the urges of different individuals, social units, or nations, the harmony of life in the society as well as in the nation and the world, is distributed. Thus it will be seen that the ultimate problems viz. of food and shelter, sex and fame, education and religion, are the products of the primary human urges of self-preservation, self-assertion self-satisfaction.

All great souls in all ages and countries have offered their own solutions and tried in their own ways to establish the lost hormony once again. Out of these solutions, those offered by the political leaders, saints and prop hets are by far the most important ones. The different ‘ isms ’ advocated and popularised by the heroes of different times are the solutions offered by the politicians. From Feudalism to Communism and then to Sarvodaya Is a far away cry, no doubt, But the object of all these was to alleviate the misery of mankind and establish the ' Kingdom of Heaven on Earth. ' There can be no doubt about that. That they could not succeed in their effort was partly due to the inherent defects in their systems and partly to those in man himself. The saints also had their own solutions. They had their philosophies of life as well as their codes of conduct· They tried in their own way to lift mankind from the sphere of conflicts, and introduce harmony in their lives.

If we observe these solutions a bit more closely, we will find that the solutions offered by the politicians are mainly based either on the principle of Liberty or that of Equality, while those offered by the saints and seers are based on that of Fraternity. The French Revolution which had first raised the standard of Liberty, Equality and Fraternity, and which was apparently brought about for establishbing all of them, ultimately succeeded in establishing Liberty alone. It hailed Liberty in preference to the other two. And then too as it worshipped Liberty later on in its degraded from of license, it reaped and is still reaping the bitter fruits of its wrong choice. Really there are two freedoms: the false, where one is free to do what one likes and the true, where he is free to do what he ought to. Here they cared more for their likes, than for their duties. So these solutions based on unbridled Liberty created dictators who proved to be a curse, not only to Equality and Fraternity, but also to universal Liberty as well. The same thing happened wherever such unstinted homage was paid to Liberty alone.

In modern times Democracy has been considered to be the champion of individual freedom. But as it ' substituted election by the incompetent many. for the appointment by the corrupt few' as G. B. S. puts it, the lot of the common man did not improve sufficiently under its aegis, and mass discontent sought other sources to alleviate its misery and give full scope to the instinctive urges of man.

Hence Socialism, Communism, and other off-shoots of the same stalk, tried to occupy the field. They pinned their faith on the principle of Equality. ' Levelling down ' of the society by violence is their ideal. Equality of opportunity is their watch-word. Economics is their religion. They were and are out to overthrow the existing order of society by any means. " Let the ruling classes tremble at the Communist Revolution; the proletariat have nothing to lose but their chains. They have a world to win. Working men of all the countries unite! " This was the clarion call of Communist Manifesto. No doubt we must live before we can live well. "But mere life does not account for the higher values of life !" said a man of wisdom. At the same time we must remember that there is no equality in Nature. As pointed out by Mahatmaji, "' All have not the same capacity....... Therefore in the nature of things, some will have ability to earn more and the others less Equality is of souls, not of bodies. It is a mental state. So we have to realise equality in the midst of inequality. "

Hence this solution also has not been capable of bringing about all-round happiness and has not contributed to the all-round growth of the individual, though it has tried to give some more physical comfort to a section of society. On the other hand, it has led to a strong Dictatorship which has ruthlessly put down higher values of life and has reduced man to the position of a mere animal, content to eat, drink and be merry. And all this at what a great cost ? " What an amount of suffering it has engendered among the other so-called privileged classes ? It has brought about a veritable hell on earth in the form of the cursed concentration camps. It has destroyed liberty and fraternity completely. Its inordinate craze for establishing equality, has swept out individual freedom and the feeling of brotherhood except in the limited sphere. Just as solutions based on Liberty did not care for Equality and Fraternity, these based on Equality never spared Liberty and Fraternity.

The solutions offered by the Saints and seers were primarily based on the principle of Fraternity. The fatherhood of God and the brotherhood of man was preached and sought to be inculcated by them. Not the good of the few, not even the good of many, but the good of all - was their lofty ideal. Almost all the religions of the world have tried to place this ideal before their followers. All of them have been working for the realisation of this ideal, though some misguided followers have confined their activities to the followers of their own faiths only.

4 The solution of our Ancient Seers :-

Let us now see how our farsighted seers approached this problem for solution on a permanent basis. On account of their ascent to the higher reaches of God-realisation they could always take a grand synthetic view of life. These gifted Law givers could command a clear vision from ' the smaller than the smallest, ' to ' the greater than the greatest '. They could thus bring everything within the ken of their comprehension and sot hey never left any aspect of life untouched. They could therefore determine the ultimate Goal of Life as well as the places of different aspects of Life, and so were able to formulate a sound scale of Values. They always prepared their plans by applying this scale. They were thus able to have first things first, both in point of priority as well as of importance, and bring into existence an ideal society which enjoyed all-round prosperity and bliss for a long time, by successfully surviving the terrible onslaughts of adverse times, raising its head again and again in spite of such repeated buffets.

5. Their Ends and Means :-

What was the Goal that our Seers had placed before our people ? It was 'Abhyudaya' - prosperity, and 'Niśreyas' spiritual bliss here as well as hereafter. They formulated their four 'Puruṣārthās' i. e. Dharma, Artha, Kāma and Mokṣa. They enjoined upon all to have Artha and Kāma on the one hand and Mokṣa on the other, with the help of Dharma. Thus Dharma was their Means and Abhyudaya and Niśreyas were their Ends. There were Āśrama-dharmās and the Varna-dharmās-the individual and social duties - designed to bring about a society enjoying perfect harmony and bliss, What a harmonious life must have been led by those blessed souls, who had the privilege and pleasure of observing these blessed laws of our great Seers ? Times were altered, and we do not know how we lost these treasures and landed ourselves in a miserable plight. Should we not aspire to revive some of these ideals at least and receive light and guidance from them in our attempt to formulate our Ends and Means ?

6 Their Scale of Values :-

Now let us try to have an idea about their Scale of Values. Says the Immortal Divine song-

Indriyāṇi parāṇyāhurindriyebhyah param manah.

Manasastu parā buddhir yo buddheh paratastu sah.

(Senses are superior to sense-objects; mind is superior to senses; intuition is superior to mind and He (Atman) is superior to intuition.) This is the individual scale.

The social scale is provided to us by our great poet-saint Śri Vyās. Says he :-

Tyajedekam kulasyārthe, grāmasyārthe kulam tyajet.
Grāmāni Janapadasyārthe, ātmarthe prthivīm tyajet.

[One should sacrifice the individual (interest) for the family, the family for the town, the town for the country, and the Earth for Atman (God)].

This Scale of Values which may be regarded as eternally true, will bring home to every one the relative values of the different factors in life and enable him to arrive at the correct solutions. In the light of this scale of values we must try to devise our plan for the future. The different aspects of life, both individual and social, should be allotted their proper places and the whole picture must be displayed before the nation. Workers in the various fields should be asked to carry on their activities in such a way that a sense of proportion is duely maintained. They should be warned that a slight upsetting of the balance in this sphere is fraught with great danger, both to the individuals as well as to the nation and humanity. Whenever new things are to be introduced, they should not be allowed to assume undue importance.

7, Conclusion :-

With this golden Scale of Values glittering before his admiring gaze, the politician will not think of employing questionable means and of growing his vines in the graveyard of weaker nations; the industrial magnate will not attempt to fatten his belly at the cost of starving millions of human wrecks, but will glory in spreading bounty and joy everywhere; the social worker will not harp upon his own tune in season and out of season, and will never fail to give the different devils their due; the scientist will refuse to prostitute his intellect and dance to the tune of vile politicians; but will try to shower blessings Instead of curses on humanity as a whole; the educationist will instead of curses on humanity as a whole; the educationist will look more to the contents rather than merely to the methods of instruction and try to bring about the proper flowering of the whole personality of the pupil ; he will never venture to poison the young hearts with the pernicious ideas of hatred and pride, but will sweeten them with the ambrosia of the Fatherhood of God and Brotherhood of Man; the artist will no longer worship sense-beauty but will continuously struggle to have and give glimpses of Divine Beauty ; the poet will never raise material pleasure to the skies and being free from national and racial prejudice, he would sing songs laden with the fragrance of Divine Love ; and finally the common man in the street breathing this purifying and ennobling atmosphere, will never dream of entering into unhealthy competition with his brothers and will always be filled with the milk of human kindness and co-operation. Thus this Scale will, it is hoped, throw a flood of light on the correct process of solving this Problem of Problems and contribute to the Peace and Prosperity of the world.

" BHAKTI–VEDANTA " INCARNATE

Swami Shreela Prabhupād ❂

It was an unusual sight ! So many snow-white youngesters of the west-boys and girls - in saffron robes and carrying musical solo accompaniments like मृदंग, चिपळ्या, and एकतारी in their hands, were proceeding through the streets of Bombay, loudly shouting " हरे राम, हरे राम । राम राम हरे हरे । हरे कृष्ण, हरे कृष्ण, । कृष्ण कृष्ण हरे हरे । ! "

At that sight a streak of thought flashed immediately in my mind, that, those boys and girls were engaged in something which their young age didn't warrant. But the next moment my curiosity was aroused as to who was the personality behind this novel congragation of the devotees of Shri Krishna, forgetting themselves in the trance of dedicated devotion !

On a casual enquiry I learnt that it was none else but Swāmi Shreela Prabhupād, who had gone to America at the behest of his spiritual Guru (Preceptor) to promulgate the Vedāntic wisdom in that continent.

When this great personality frankly expounded the

❂ An English rendering of the original article, in Marāthi, by Shri R. B. Ainapure M. A., M. Ed..

secrets of Gītāa to these Western Youngesters they conceived a sort of disgust for the earthly pleasures and instantaneously bidding good-bye for ever to the highly pleasurable America, these youngsters have come over here (Bhārat) today to live a really meaningful life !

We, Indians, have known Gītā since a very remote date. But it was Swami Prabhupād who accepted it as a life-mission. Till today thousands of Indians have expressed their views and have published their commentaries on Gîta. Innumerable people have lightly listened to them, and have equally lightly forgotten them ! But Shreela Prabhupād not only preached the Gospel of Gītā, but also demonstrated how to bring it into practice, by actually living according to it throughout his life. That's why not only lacs but crores of disciples are leading a contented life of devotion to Shri Krishna, by partaking of the nectar of Gíta-Gospel preached by Swamiji !

This great yogi took up this tremendous task at the behest of his revered preceptor Shrī Saraswati Thakur. At the age of fifty-four he discarded family life, and exerted to deepen his studies and to highten his literary capacities. He then formally embraced renunciation and wrote voluminous compilation consisting of 18000 verses !

Later, he went in a commercial cargo to America to fulfil the religious mission of his preceptor. Next he started an experimental agricultural colony in West Virginia, based on the lines of the Vedic Society. It covers an area of more than 1000 acres. Inspired by this rich agricultural centre, his disciples have started several such centres in America and elsewhere.

Later, Shreela Prabhudatta established a Gurukula Vidyalaya (Residential School) in Texas. His next adventure was to establish an international centre at Shreedhăm Măyăpur (West Bengal) for the study of Vedic Literature. On similar lines he built a huge Krishna-Balrăm Temple and an international Guest House Vrindăvan. This is the centre where thousands of Westerners are actually leading their lives according to the tenets of Vedic Culture.

But, by far the greatest gift of Shreela Prabhupăd is his books. Even in spite of his withering old age and incesant travel through out the six continents of the world, his pen was never at rest. His books are a convincing testimony to the veracity of the proverb " Books are the real guides of man ! " His writings are a beautiful blend of Vedic philosophy, religious literature and Vedic culture.

His constructive work has no parallel. He has shown the way to International Unity among the various nations of the world, by demonstrating the Bhărateeya Way of life to them. He has convinced the Western " Moon-Conquerers " thet the satisfaction of the soul is the ' Summum Bonum ' of human life, and it can only be obtained through proper psychic culture. This is perhaps his greatest victory !

In the " ISCON " Institute founded by him in 1976 anyone can actually learn to live a life in accordance with the principles of " Bhărateeya Culture. " Scientists and profound thinkers togather discuss here the comparative values of life in terms of physical sciences, and ' Geeta ' - the great guide of the Bhărateeyas - always helps them to find out the " Golden Mean " !

Shreela Prabhupad exhorts his disciples to curb their senses and control their minds, if they really wished to lead a spiritual life and secure permanent peace and highest bliss. He further enjoins " Devotion to Krishna " as the means to mind-control. He maintains, that only a real Krishna-Devotee can be a " गोस्वामी " i. e. controller of senses, (गो- Senses, and स्वामी– Controller) He has harped continuously on this main chord in all his books – ' भक्तिरसामृतसिंधु ', ' विदग्धमाधव,' ' ललितमाधव ', ' उपदेशामृत ' etc. He insists, that. an aspirant must first elevate himselfby controlling his senses, if he wants to be a real devotee ofKrishna. Then alone he can qualify himself to enjoy the highest bliss of life. His advice can very well be summed up in his pithy dictum – " Be a ' Krishna-Devotee ' and enjoy blissful life ! "

ESCHATOLOGY OF THE BHAGVAD-GITA

Dr. G. M. Patil

Eshatology or the doctrine of life after death, is one of the main constituents of any philosophical discussion and in Bhagwad Gitá, it occupies a special position. A wonderful co-ordination of different āspects and a marvellous synthesis of various view points is presented by the māster-mind and all this with no conflict or contradiction in the discussion. The picture is clear and complete and stands before the minds ' eye of a careful reader.

The various stages of the individual soul after death can be thus enumerated starting from the lowest step of the ladder and reaching the top in due order : I hell 2. heaven 3. different worlds, 4. demonic birth, 5. birth in a rich pious-family, 6 birth of man of the world, 7. Salvation (a) in this very life (b) and after death.

Immortality of soul with its rebirth is one of the important pillars on which Hindu philosophy and Hindu way of life is supported. This has been referred to in the Bhagwad Gitā. A full description on the immortality of soul is given in chaptre Second (II. 13-25) and the rebirth is stated positively as well as negatively in a number of places 1. That one has to leave this world and has to take shelfer in some other world is also clearly indicated.2 but what these stations will be, will vary according to the performance of the individual. Among these, the lowest and worst perhaps is the hell.

B. Gītā ordains hell as a result of different causes, The first among them is the failure of the family practices and observances.3 This arises out of the intermingling of the castes which itself is also a cause of the hell, The family and caste observances and rules are essential as the discipline ultimately leading to the, welfare of the society. If they are broken, definitely there will be a chaos in the society. People who are confused in their minds by innumerable thoughts, entangled in delusion and attached in various objects of lust surely and definitely fall in the impure hell 4. That they perform their legitimate duties rigorously and regularly is no excuse to them. The triple gate of hell is ever present before an individual in the form of lust, wrath and greed 5. A clear warning has been sounded by the Lord Krishna for an individual to avoid these, if he does not desire the consequences.

The next important halting station before rebirth is the heaven. To fight for the lawful and right cause is itself a boon to the warrior. If he dies in the battle, the golden gate of the heaven remains wide open to accord him a hearty welcome. Heaven, it appears, was believed to be a necessary reward for a warrior dying in the war; but otherwise it was not easily available unless special efforts are put in. It is one of the desired attainments (Kāmya) of an individual, to be obtained after performing certain sacrifics presented by the Vedās. But this is clearly stated to be a very transitory and temporary abode as one has to return no sooner the Visa or the permit issued on the basis of the merit obtained by the sacrifice is expired.

Distinguished from the heaven, there are other worlds also to which the soul after death goes. e. g those who worship different gods go to their respective abodes 8. The manes-worshippers go to the world of manes and those of the presiding deities reach to their respective worlds 9. We are told that worshippers of Lord Krishna reach him after death 10. The devotees ot the Yakshās, the wicked spirits, the unsatisfled souls go to their regions after death. The passage by which all these returning passengers are booked is the dark one, perhaps called as the Pitṛyāna or pipīlikā (ant) path elsewhere.

After taking respite in these places the soul is transmigrated in this world, getting either the reward or the punishment according to his deeds in the previous life. The doctrine of 'Reap as you sow' holds good everywhere and here there is no exception to the rule. Different stratā of the society are ascribed to the souls. Demonic births are perhaps the worst amongst these. " Those who hate the Divinity, are cruel and vilest in their behaviour, are thrown into these demonic births, ever descending in the lowest depths never to reach the Lord. "

The imperfected yogi, if he dies before the completion of his endeavour, stays in the region of the righteous for innumerable years and is born in the family of either the pious and the rich, or the yogi full of wisdom 12. Such a birth is extremely rare.

The intermediate souls are accommodated in between these extremes. They are born as laymen on different levels in the society, according to the merit and the demerit gathered by them in previous births. Though definite directions about these intermediaries are not found in the Bhagvad Gītā, their return is definite and they are allotted the benevolent or the malevolent experiences regarding position, wealth, wife, children, span of life and other aspects of life accordingly.

Lastly, we come to the souls who enjoy salvation. They are emancipated and released once for all from the cycle of birth and death. Hence there are different paths leading to the same goal, According to the Bhagvat-Gītā, this final beatitude can be obtained by 1) performance of one's duties 2) knowledge, 3) control of mind and senses, 4) devotion.

1) If a person performs his duties, the doctrine of Karma states that, he is bound by the merit or the sin created by the action, by the desire for the good or bad fruits of the same or by personal claim to such actions. These create a tie for him. A person can perform his actions without attachment to their fruits, and can discard these fruits to enable him to attain the eternal abode of self-realisation 13. One can perform all necessary actions, but at the same time he can disown a personal claim to them and this way he is released from the bondage of actions 14. Devoid of personal ego, one can perform all normal and also incidental actions, not as his own, but as a representative of the Almighty, doing his actions as a nominee 15. We do not desire to discuss the whole theory of Kamayoga in detail, but conclude in short and say, that Karmayoga as propounded in B. Gītā makes it obligatory for an individual to execute all his personal, social and religious duties and at the same time releases him from the bondage of these actions, leading ultimately to the freedom from birth and death.

2) The path of knowledge is undoubtedly more effectual and it should be so, because it happens to be ancient lore of the seers. But this path is not available for a layman.

Knowledge can be attained by ceaseless selfless actions 16. It can also be had from the Saints through salutation, discussion and service 17, or also through unwavering faith in the acquisition of knowledge with control over senses 18. This knowledge, like the fire which when produced from the fuel burns the fuel itself completely to ashes, burns all bonds of actions and sets the performer free from the blemish 19. Of course, the levels of grouping and digesting the knowledge will always remain and as a result of this, if a few can reach the goal instantaneously, most of the others will attain the end slowly after many births 20.

(3) The Yoga or the control over the mind and the senses is the third path of release. The sixth chapter dwells upon the special and the effective mode of the deliverance (VI. 27, 28, 30, 31). But there is one special and salient feature about this path. It yields liberation in this very life which is generally called as Jeevanmukti, as distinguished from Videhamukti which is obtained after the death. This latter is indicated by many expressions such as गच्छन्ति (II. 51); ऋच्छति (II. 72); यान्ति (III. 23); प्राप्य (VIII. 21); गत्वा (XV. 6) and the like. The same Jeevanmukti is enjoyed by a jnăni (VI. 19-25). They live in Brahman and they percive Brahman all around them. Though they physically live in body, they do not reap any benefits of this frail human body. They live because this human frame has yet to meet its natural and destined death. They perform all the normal duties of a common man but are not least polluted by them, or are not attached to them. This in fact is the last of the fourfold attainments of human existence (Puruṣártha).

(4) Bhakti or devotion is the fourth path. It is most

easy, simple and universal. The highest devotion enables a devotee to reach the final goal in many ways. It gives him the true knowledge of the supreme self whereupon he makes his progress.21. It is the devotion which brought the universal form within the sight of Arjuna (Chap. XII). Through devotion, a man performs his actions as the actions of God, or he relinquishes his actions to God,22. Or he discards all fruits of action.23, and thus gets released. In short, the devotee here through the favour of God becomes a Karmayogi. This path is said to be similar to the behaviour of kitten, because the God lifts the devotee from the ocean of the universe 24. It differ from the other path of knowledge which is discribed as the one that of a young baby of a monkey.25

The salvation is attained through four stages, viz. सलोकता, समीपता, सरूपता & सायुज्यता. These are indicatively hinted in B. Gitā in different contexts though perhaps such a distinction might not have been originally intended. The Salokatā or existence in the same world as that of the God, is indicated by VIII. 21; 24; XV. 6. The Samīpatā or proximity is referred to by VII. 29; VIII. 16; IX. 28; XII. 4. The Sarūpatā or formal identity is shown by IV. 10; 19; VI 10; VIII. 5; XIII. 18; XIV. 19; while the Sāyujyatā or complete union is expressed by VI 31; XII. 8. The idea of liberation is referred to in the B Gītā by many words and expressions such as अमृतत्वं (II 15); ब्रह्मनिर्वाण(II 72; V. 24 25; 26) ; अनामयं पदं (II.51); परं (III. 19; XIII. 34); ब्रह्म (Iv. 31); परा गति (VI. 45; XIII; 28; XVI. 22); परमा गति (VIII. 13); परा सिद्धि (XIV. 1); तत्पदं (XV. 4); पदमव्ययम् (XVI. 5)परं धाम (XV. 6); शाश्वतं पदं (XVIII 56): and others.

In short, B. Gītā has become a concise compendium on the doctrine of eschatology, giving all the view points and processes thereof.

FOOT-NOTES

1. II. 13; VI. 45; VII. 19; VIII. 25, 28; IX. 3 V. 17; VIII. 15 & 16; XII. 7; XIII. 23 etc.
2. IV. 31, 40.
3. उत्सन्न कुलधर्माणां .... नरके नियतं वास: १.४४; संकरो नरकायैव । १.४२
4. अनेक चित्तविभ्रान्ता .... पतन्ति नरकेऽशुचौ । XVI 16.
5. त्रिविधं नरकस्येदं .... त्रयं त्यजेत् । XVI 21.
6. स्वर्गद्वारमपावृतम् .... II 32 .... हतो वा प्राप्स्यसि स्वर्गं II. 37
7. कामात्मान: स्वर्गपरा: II. 43 त्रैविद्या: मां सोमपा: .... IX 20-21.
8. प्रपद्यन्तेऽन्यदेवता: .... VII 20 देवान्देवयजो यान्ति ....IX 52 VII 23
9. पितृन्यान्ति पितृव्रता: । भूतानि यान्ति भूतेज्या:........ IX 25
10. यान्तिमद्याजिनोऽपि माम् .... IX 25; मद्भक्ता यान्ति मामपि । ...... VII 23.
11. तानहं द्विषत: क्रूरान् .... यान्त्यधमां गतिम् XVI. 19, 20.
12. प्राप्य पुण्यकृतान् .... लोके जन्म यदीदृशम् । VII 41, 42.
13. कर्मज बुद्धियुक्ता:........ । II 51, न मां कर्माणि लिम्पन्ति.... VI 14.
14. मयि सर्वाणि कर्माणि संन्यस्य .... III 30-31
15. मदर्थमपि कर्माणि XII 10.
16. सर्वं कर्माखिलं पार्थ .... V 33, 38.
17. तद्विद्धि प्रणिपातेन .... IV 34.
18. श्रद्धावाँल्लभते ज्ञानं........ IV 38.
19. ज्ञानाग्निदग्धकर्माणं ... . । IV 19 37, ज्ञाननिर्धूत कल्मषा:........ । V 17.

20. बहूनां जन्मनामन्ते .... । VII 19
21. भक्त्या मामभिजानाति .... । XVIII 55.
22. यत्करोषि यदश्नासि .... । IX 27.
23. सर्वकर्मफलत्यागं .... । XII II.
24. तेषामहं समुद्धर्ता .... । XII 7.
25. ददामि बुद्धियोगं त .... । X 10.

EMPIRICAL BASIS OF VEDANTA

Miss S. H. Divātiā M. A., Barodā.

The Vedānta philosophy is the pardigammitical example of Idealist philosophy. It is supposed to give a final answer to materialism, agnosticism, positivism and realism. But it is also unique in the sense that it has a sound empirical basis also. The nearest approach is Kantian philosophy which is ' empirical realism and transcendential Idealism. '

The following are the empirical bases of Vedānfa :— 1) Sense-illusion 2) suffering 3) action 4) change 5) joy 6) self-identity.

1. Sense-illusion— It is well known that our senses deceive us. The straight stick appears bent in water. We seem to feel a leg even when it is amputated. Mount Everest looks smaller from Sunset-point in Darjeeling even though it is highest. The idealist argument is that if our senses deceive us, it is a legitimate hypothesis to say that they always deceive us. So fine this empirical fact of sense-illusion it is said that Saṁsāra is Māyā.

2. Second empirical basis for Vedānda is suffering. We all know that there is no unmixed pleasure in this world. Suffering, unhappiness, are encountered almost daily in our life. Death is the epitome of human suffering. It is often said

that so long as there is death people will remember God. So suffering makes us look beyond the world of sense and makes us postulate and attempt to prove a non-empirical world. From the world of suffering we try to pass beyond the world of suffering. This is the basis of one of the four values—viz. of Mokṣa. Suffering leads to a feeling of renunciation which unites theoretical vedānta and practical vedānta.

3. Action–Man is a mixture of Sattva, Rajas and Tamas. It is the second guṇa that is the basis of the active nature of human end. Act we must. Even non-action is action of a sort. From this empirical basis of action we rise to the concept of non-attached action, so dear to the Gītā. (I include Gītā in Vedānta philosophy). Form the field of activity, comes the desire to secede from activity and we have a glimpse of the transcendental which we call Brahman.

4, Change—Change is the law of life. The leaf changes from green to yellow. Boy changes into a man. The seas & mountains even change. ‘ Everything is flux ’ say Buddhists and Berpson.

But only the permanent can change. If something is to pass from A to B, there must be some underlying substratum between A & B. So the empirical concept of change implies the changeless which is Brahman.

5. Joy—Joy is another empirical basis of Vedānta. Joy is implanted in the heart of man. It is praised in the vedās and the Upanisads. From this empirical joy we transcend to the concept of Ananda, which is one of the trio of Sacchidānanda.

6. Sixth empirical basis of vedānta is self-identity. The problem of personal identity is very intricate. The word ‘ I ’ is

a variable and not a constant. Anybody can refer to ' I '. If it is a variable how are we able to arrive at the underlying unity between the fleeting consciousness? Memory is one of them. But there is a circular argument here. Personal identity forms the basis of memory and memory forms the basis of identity. Answer is, that, from the concept of mind as the theatre we must pass to the ' transcendental unity of apperception '. From this Kantian view (which is a half-way house from Human viewof personal identity and self as pure consciousness) we pass on to the concept of Atman as pure consciousness.

The final synthesis of Vedānta comes from the dual concepts of Atman and Brahman. Empirical basis of Atman is personal identity and empirical basis of Brahman is the world of sense-illusion.

The final answer of Vedānta is ' thou art that '.

It is true that intuition is the ultimate method of Vedānta. But nowadays it is not acceptable to the modern mind, because of the difficulty of verification. So in this short monograph I have tried to give the empirical basis of Vedānta which is more palatable to the modern mind.

MY MEMOIRS OF SHRI GURUDEV RANADE

Shri G. Dewan-Dixit

I am one of the few persons who came to the spiritual feld of Shri Gurudev Rānade, known as Nimbargi Sampradāya, via the marriage. As a clebrated Mahārāshtrian Saint has said,

" वहुत सुकृतांची जोडी । म्हणुनि विठ्ठलीं आवडी " ।।

the accumulation of merit of my past births has enabled me to be worthy of the Grace of Shri. Gurudev Rānade, which descended upon me in the form of initiation into the spiritual path, on Monday the 26th March 1956.

My marrige took place at Belgaum on the 20th Nov. 1955. I was serving at Dharwar, then. My father-in-law, Shri. Vasudeorao Kotabāgi was already in the spititual line along with his family members including my wife, his eldest daughter.

Within 2-3 weeks of my marriage, I had the good fortune of having Darshan of Shri. Gurudve Rānade at Dharwar. His lectures on Kannada saints were arranged at Dharwar during the first fortnight of December 1955. It was perhaps the 13th of December 1955 that I met him for the first time in the Municipal Corporation Building at Dharwar after his lectures. Though I was attracted towards the निंवरगी संप्रदाय as I have called it, being impressed by the भजन and आरति systems, my first Darshan of Shri. Gurudev Rānade did not prodoce any miraculous results, though I was, so to say, very much impressed. I even felt that he did not belong to the ordinary group of scholars.

The first Darshan had its effect, after all. My yearning for coming into closer contact with Sri. Gurudev Rānade increased day by day and I expressed my desire to visit Nimbal in one or two letters of mine addressed to my father-in-law. I received a telegram from my father-in-law on 23th March or so, intimating me that our visit to Nimbāl was fixed for sunday the 25th March, and that I should come to Belgaum on Saturday. I proceeded to Belgaum and then to Nimbāl with my father-in-law as scheduled. We reached Nimbāl in the early morning of Monday when काकडारती was going on. That day was Monday. Fortunately Shri. Bābāsāheb Sangorām and padmashri KāKāsāheb KārKhānis were also present there Shri. Bābāsaheb Sangorām, whom I regard with the same respect as one has for his elders like Father, uncle etc, conveyed my desire to be initiated in to the spiritual path to Shri. Gurudev Rānade who readily consented. The formalities being over, I was the luckiest person to have entered into the Spirirual Fold of Shri. Gurudev Rānade through the media of Shri. KāKāsāheb KārKhānis.

We met Shri Gurudev Rānade on that day. He called us to sit near him. I was so over-whelmed by his August presence that words failed to come out of my mouth. I could not answer his questions at all. Then he talked to my father-in-law and the usual " sitting " started.

Shri. Gurudev stayed at jamkhandi for about a month and performed a सप्ताह at Rāmtīrth. I stayed at jamkhandi for 2-3 days after 3–7–56, but I did not participate in the सप्ताह; nor did I make an attempt to meet Shri. Gurudev again, due to my own foolishness and bad luck. I was hardly aware to the fullest degree that the Mystic River was flowing nearby containing spiritual Nectar and that I should drink the same to my heart's centent. The wish-fulfilling Kāmadhenu was present in the form of my Sadguru (Shri. Gurudev) before me and I was starving spiritually, not caring to take advantage of the Kāmadhenu. I have repented very often for this failure of mine but to what avail ? Can the lost opportunity come back again? Can I get back my Sadguru in flesh and blood before me, so that I can beg his pardon and make amends for my foolish lapses ? Can he come back and throw light in my dark mind ? Will he mend my ways? All this is in vain, as he was lost physically for ever, and I am not capable of reaching him spiritually But He can reach me spiritually as he has attained Union with the omin-potent, omni-present and omniscient paramātmā. My sincere and humble prayer to Him is that he should reach me spiritually and lift me up soon.

During the sitting that day he specifically stated that Nimbāl was the Oxygen Chamber and all the साधकs whose batteries get discharged due to more and more indulgence in wordly matters, should come to Nimbāl often to get their batteries recharged. He had a unique way of teaching everybody present and clearing the doubts in his mind through an indirect method, by asking a साधक to read his Guru Bhāusāheb Māhārāj's letters and or by asking another साधक to sing a spiritual song etc. The matter discussed there would dispell the doubts in everybody's mind and would inspire him to do more साधना.

His sitting was no doubt a typical example of "गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्न-संशया:" as described by Ädya Shankarācharya in his famous दक्षिणामूर्ति स्तोत्र.

We were to leave Nimbāl by the night train on Tuesday. Towards evening on Tuesday, after Bhajan, we were informed that Shri. Gurudev is not well and that he is not in a position to give Darshan to anybody. Those who desired to leave Nimbāl that day may do so after burning camphor before the Photo of Shri Bhāusāheb Mahărāj, kept in the ध्यानमंदिर (which is now turned into a store-house). At about 10 or 10-30 p. m. my father-in-law and myself were burning camphor before the photo of Shri Bhāusāheb Mahărăj when Shri Gurudev came there suddenly and after staying there for a few minutes went away. Seeing him there, I could not believe my eyes. Was this the man who was indispensed about 2-3 hours before, and was not in a position to meet anybody? He appeared to me to be like a youth of about 20-25 years and who was actively walking about after having consumed about a seer of milk Later on, I came to know that this was due to the spiritual strength he received through meditation.

Next time that I met him, was at Jamakhandi on the occasion of his अमृत-महोत्सव celebrations i. e. 70th birth-anniversary, on 3rd July 1956. I attended his lecture. The next day or so, he visited my wife's grand-father's house. Prior to that he had visited some 2-3 houses where also I was present. I had given my salutations to him in the first house where one Shri Vishnubhat Nimbargi, a great Sādhaka, was living during his life time. When Shri. Gurudev came to my wife's grand-father's house, my wife's grand-mother asked me to salute

Gurudev. I am ashamed to admit the folly of my life when it came to my mind that I had already saluted Shri. Gurudev in the house mentioned above. When this thought was going on in my mind, straight came the words from Shri. Gurudev's mouth— " He has already saluted me. " I felt like a baby slapped by an elder for committing a mistake.

The last time I met Sri. Gurudev was during the month of December 1956, when again his lectures were arranged in the Municipal Corporation Hall. It was the 26th December 1956. That day I was a proud father, as my first son was born on that day. I had received a telegram to the following effect :-

" Savitā delivered, child safe. " The telegram had brought me great worry, since it did not indicate whether the child was a male or a female, and I was also worried whether my wife was safe or not. Some elderly साधक suggested to me to meet Shri. Gurudev, and said that Shri. Gurudev would foresee things and tell me about it. I had not the mental courage to ask Shri. Gurudev about it. He also suggested that I should go to the camping place of the then Swamiji of Kudli-Sringeri Mutt (who was my cousin-brother), and try to open the topic through him, Shri Gurudev was to visit him shortly.· No doubt I went to see the Swamiji where Shri. Gurudev came, sat for a few minutes, and left. There was no opportunity for me to open this topic. But strangely enough my doubt was cleared ! As I was coming out of the camping place of the Swamiji, I casually met an astrologer who predicted that I had a male child and that my wife was safe. This prediction came true. I could not help feeling that Shri Gurudeo Himself had pacified my anxiety through the astrologer.

Shri Gurudev expired on 6th June 1957, which news was published in the news-paper of 7th June. I was working at Nargund. The daily paper reached Nargund in those days at about 10-30 a m. or so. I used to read the news-paper daily after going to office. But that day i. e. 7th June 1957, I was busy with preparing my chargelist, as I was under orders of transfer to Belgaum. Hence I had no time to go through the news-paper till 3-30 p.m., when my friend pointed out to me that the news-paper carried the sad news about the demise of Shri Gurudev ! I was shocked beyond measure; but as it was too late, I could not even proceed to Nimbāl and have the last Darshan of Shri. Gurudev.

I conclude my memoirs with a prayer to Shri Gurudev to make me worthy of his शिष्यत्व and make my mind tied to the दिव्यनाम which he had favoured me with. I repeat his own words ;- सदा संत-संगीं रमो चित्त माझें,

सदा तत्पदीं वास माझा असों दे. ॥

Jai Gurudve !

* * *

GEMS OF SPIRITUAL WISDOM

Gathered by—K. B. Dâbade.

From : Dr. R. D. Rânade —

1. Peace and Joy are natural results of spiritual experience. They are not attitudes to be attained by practice.

2. He who has seen the nature of Atman, from top to toe, is verily mighty.

3. When a philosopher talks about spiritual experience he is neither a Hindu, nor a Muslim, nor a Christian. He is a citizen of the world and for the matter of that, a citizen of the spiritual world.

4. To realize God for oneself and for others is and should be the end of human life.

5. Our highest loyalty should be towards God.

6. God realization is not an event, but a process.

From : Swami Vivekânand —

7. Divine enjoyment lasts not for a moment only, but is everlasting.

From : Dr. S. Rādhākrishnan –

8. A study of philosophy leads to the gates of heaven, but never lets us in.

From : Bacon —

9. The art of God is to hide things, while the art of man is to find them out.

From : Swami Vivekānanda —

10. Arise! Awake! Stop not till the goal is reached.

11. One may gain political and social independence, but if he is a slave to his passions and desires, he cannot feel the pure joy of freedom.

From : Camus —

12. You learn to speak by speaking, to study by studying, to run by running, to work by working, and just so you learn to love God and man by loving. All those who think to love by any other way, deceive themselves! If you want to love God; go on loving him more and more!

◆

MICHAEL POLANYI ON PERSONAL KNOWLEDGE

By : Moti Lal Pandit

Since the Enlightenment there has been a concerted effort, in the name of scientific objectivity, to discredit the experiential aspect of knowledge. The nature of this attack has manifested itself in reducing all types of knowledge, whether religious of otherwise, to the status of objectivity. It is against this process of reductionism of knowledge that we must consider seriously Polanyi's epistomology as a hermeneutic of religious faith and knowledge.

Dimension of Personal knowledge :

Polanyi's thought has two perspectives : negative and positive. It is negative in so far as it concerns itself with the critique of positivism, and positive in relation to his own understanding of knowledge as personal. Polany is of the opinion that such scientific theories which operate in the realm of positivistic understanding are in error, in that they failto correspond to the personal. perspective of scientific knowledge.

He starts with the "fact that we can Know more than, we can tell ", 1) that is, man very often knows more than we can tell" 1) that is, man very often knows more than what he can explicitly put into empirical propositions. The concept of knowledge as (" a set of statements which is 'objective' in the sense that its substance is entirely determined by observation "2) is both non-comprehensive and inconsistent. This definition excludes comprehensiveness in that it does not concern itself with some evident expreience of knowing; for example, one's knowledge of oneself. How does positivistic psychology explain the nature of pain ? It reduces all reality to empirical facts, and thereby it can only speak of pain in terms of mere complaint It cannot grasp the nature of pain because it has no understanding of intangibles. The same kind of error is to be found in the biological sciences where " everyone knows that you cannot inquire into the functions of liviing organisms without referring to purposes served by them and by the organs and processes which perform these functions". 3) Since teleologies are intangible, we cannot know them with the help of physics or chemistry, where as biology accepts these to be definitive. Therefore, biology as science is in a position of embrassment. Polanyi comments wryly : " the theory goes around among biologists that teleology is a woman of easy virtue, whom the biologist disowns in public, but lives with in private ". 4)

when we consider the realm of ethics, the limitations of positivism become explicit. On the one hand, we have scientific scepticism and on the other hand, there is moral perfectionism, which results in either an absolute individualism or in an absolute totalitarianism. Thus there is a " moral inversion " , in that that which ought to be, in the garb of scientific terms, is interpreted in terms of that which is. Marxism is the best expression of this " moral inversion " in that the moral perspective of socialism is " torn from is original moral context " and " transported into equivalen scientific affirmations ". The result of this is a " fanaticism fixed upon the waterialistie equivalents of the original moral passions...... " The next result of all this is a fanatical aspiration for power. 5)

There is another type of inversion ; it is subjective in nature and is referred to by polanyi as "spurious ". This type of inversion occurs at the moment when the materialistic inversion is exposed. Then inversion follows nihilistically, in that the moral pretensions of society are rejected with a passionate indignation. The moral crusade of B. F. Skinner against the moral category of freedom illustrates our point.

As we indicated above, Polanyi's critique of scientific knowledge is two-edged: it is both non-comprehensive and inconsistent. Both these objections go together. The failure of positivism to explain certain types of knowledge means that it has failed to account for knowledge as such. In other words, since positivism denies the reality of intangibles (like mind, self, morality), it thereby denies the reality of knowing itself. If we cannot know the knower, then we cannot know knowledge. Since the knower is unknowable, knowledge itself is then unknowable. The main concern of polanyi is to show that it is the person who knows, and that knowledge basically is personal. He is aware of the warning that to try to understand the hidden nature of things is " vague, misleading and altogether unscientific. " 6) True knowledge, according to the modern mind, is that which is ";objective " as opposed to that which is "personal". The personal type of knowledge is said to be an intrusion into the objective reality, and it thereby invalidates knowledge. To this charge polanyi's reply is: " I deny that any participation of the knower in the shaping of knolwedge must invalidate knowledge, though I admit that it impairs objectvity ". 7) It is not the personal aspect of knowledge which endangers knowledge; rather it is positivism which "if consistently applied ... would discredit any knowledge whatever and can upheld only by allowing it to remein inconsistent. This inconsistency is permitted because its ruthless mutilation of human experience lends it such a high reputation for scientific severity, that its prestige overrides the defectiveness of its own foundations ". 8)

Tacit Dimension of Knowledge :

Polanyi's espistemology is personal in that he sees personally. He accepts circularity in his theory of knowledge when he says that we know the mind of the other " by paying respect to him. By this act of *appreciation* we enter into a *fellowship* with him...... This is how we come to *understand* it and accept it that he is a person......" 9) This all means that the knowledge of the personal is possible only if we know it personally. " This conclusion, and the whole preceding analysis can admittedly be offered only by someone who believes .. To this extent my argument begs the question. But this is consistent to my purpose, which is only to show that as a result of accrediting within the framework of personal knowledge a belief in true mental (i. e. personal) achievements, we gain a view of man which confirms and strengthens this belief " 10). Polanyi fellows the dictum of St. Augustine : *nisi credideritis, non intelligetis*. Therefore, belief is said to be the source of knowledge. By doing this, Polanyi is trying to demonstrate the personal aspect of knowledge itself. His epistemological circularity is both necessary and consistent.

Usually we do not recognise the personal perspective of knowledge It is due the " tacit dimension " of knowing. As we have already said, the starting point of reflection for Polanyi is the recognition of the fact that we know more than we are able to express explicitly. The best illustration is the manner in which we know the face of another. We recognise the face of the other, we are certain as to whose face it is, but we are not able to explain how we know and why we know. In other words, we are not able to explain with scientific certainty the way we know anything at all. This kind of knowledge is called by polanyi " tacit ". Any comprehensive entity known to us explicitly is an integrated whole, and the parts of this whole are known to us tacitly. " We know the first term (i. e. the particulars) only by relying on our awareness of it for attending to the second " II That which is whole is experienced as " distal " (i. e.) distinct from the body), whereas the experience of the particulars is that of " proximate " (i. e within the body). This process of knowing has four aspects : First, we have the functional structure in which we go from the parts to the whole, and in this there is joint meaning and purpose. Second, we have the phenomenal structure in which we are aware of that *from which* we attend only appearance *to which* we attend Third, there is the semantic aspect in which " all meaning tends to be displaced *away from ourselves* ". Finally, the ontological aspect " tells us what tacit knowledge is a knowledge of", In other words, we experience that which we separate from ourselves not only in words, but as a reality. In this way, words are made to point beyond themselves.

Sometimes these dimensions also need consideration. The most important part is played by the body; for, our body is the ultimate instrument of all our external knowledge, whether intellectual or practical. In all our waking moments we are relying on our awareness of contact with things outside, for *attending* these things... It is by making intelligent use of our body that we feel it to be our body, and not a thing outside ". 12) The particular is known proximately, that is, tacitly, when it is incorporated into our body. It is this analysis which " brings home to us that it is not by looking at things, but by dwelling in them, that we understand their joint meaning". 13) Accordingly, " the belief that, since particulars are more tangible, their knowledge offers a true conception of things is fundamentally mistaken". 14)

The Heuristic Vision :

When a solution is given to a scientific puzzle or when there is a scientific discovery, then, according to Polanyi, there is another tacit dimension of knowledge, in that to have a perception or the solution of the problem is " to have an intimation of the coherence of hitherto not comprehended particulars ". 15) We have already seen how we possess the tacit and personal knowledge of the particulars, and thereby the knowledge of the whole. It is in the knowledge of the whole that the meaning of the particular is found If the whole is not in the particulars, then where is it ? Its appearance depends on the heuristic vision of the knower. Our understanding of the problem does not depend on the conclusion derived from the fact; rather understanding is derived from the intuition of facts; for, intuition transcends facts in that it comprehends them meaningfully. The knowledge of the problem's solution and the knowledge that the solution is true means that our knowledge is more than the particulars of a problem; we know more than we can tell. Therefore, the solution " is itself foresight with further infimations of an indeterminate range ". And " when we accept the discovery as true, we commit ourselves to a belief in all those as yet undisclosed, perhaps as yet unthinkable, consequences " 16). Polanyi's view of knowledge is eschatological, in that knowledge is not derived from the facts, but comes from a vision of the unknown. In other words, knowledge is derived not from the facts, but from the future; it is a future which is in the vision of the knower. Therefore, knowledge is both eschatological and personal. Since knowledge is personal, it means that there is moral responsibility involved. " To hold such knowledge is an act committed to the conviction that there is something to be deeply discovered. It is personal in the sense of involving the personality of him who holds it, and also in the sense of being, as a rule, solitary; but there is no trace in it of self-indulgence. The discoverer is filled with a compelling sense of responsibility for the pursuit of a hidden truth, which demands his service for revealing it. His act of knowing exercises a personal judgment in relating evidence to an external reality, an aspect of which he is seeking to apprehend ". 17)

Basically polanyi is concerned with the knowledge of scientific discovery, and he nowhere indicates how it is to be applied in other areas of knowledge. However, he tells us that there is a tacit dimension of knowledge, which the positivists reject on the ground that it is incomprehensible to them. The tacit demension of knowledge is always personal, in that through it we know other persons : " A man's mind can be known *only comprehensively, by dwelling within the unspecifiable particulars of its external* *manifestation* ". 18) When we indwell the external particulars, we comprehend the mind precisely because the mind itself indwells the particulars. Therefore, both the indwelling as well as the comprehensiveness imply the creative or tacit acts of the knower.

Emergence

Now the question may be asked: what type of ontology is there ih such an anthropomorphic epistemology ? Polanyi answers this question in terms of what he calls " emergence ". By emergence polanyi means that man is the ultimate reality in the world. It is man's mind and personality which is essential to knowledge because man is essential to all that which is.

In his essay, " Emergence ", polanyi gives us a picture of his understanding of reality : " the capacity of a thing to reveal itself in unexpected ways in the future I attribute to the fact that the thing observed is an aspect of reality ... To trust that a thing we know is real is, in this sense, to feel that it has the independence and power for manifesting itself in yet unthoughtof ways in the future. I shall say accotdingly that minds and problems possess a deeper reality than cobblestones ..." 19). In other words, what Polanyi is saying is that freedom or personality is the ultimate reality.

Polanyi's understanding of reality has to be seen from epistemological perspective. Particulars are known to us when we tacitly indwell them, for it is in this indwelling that we can comprehensively attend the object. The meaning and purpose of the particulars are to be found in the object to which we attend comprehensively. The case with reality is similar. That which is real has two levels, namely, the upper level and the lower level. The former " relies " for its operations on the laws governing the elements of the lower one in themselves, but these operations of it are not explicable by the laws of the lower level ". 20) The picture of the universe we have is that which is " filled with strata of realities, joined together meaningfully in pairs of higher and lower strata " 21.) For example, although the rules of grammar govern human speech, yet we do not learn how to govern human speech from the rules of grammar. Therefore, it has to be kept in mind that the levels of reality are not governed by the same laws with which physics and chemistry are concerned.

The relationship between the two levels of reality is interpreted by polanyi in terms of "the principle of marginal control". In other words, each level of reality has a boundary beyond which is an undertermined area. The lower level, beyond the boundary, is under the control of the higher level. For example, a machine functions under the limits of an inanimate object in so far as these limits are determined by physics or chemistry, but beyond these limits the object can in no way control the machine, and the machine, in turn, may take control which is nof determined by the inanimate object. Hence no " level can gain control over its own boundary conditions and hence cannot bring into existence a higher level ". When the higher level comes forth, it is " emergence ", in that it points to that freedom and autonomy which the higher level exercises. Human evolution tself is " emergence ", in that the higher level always comprehends the lower level. This process of emergence has to be seen as a victory not for necessity, but for freedom. The end of this process is man himself, in thaf both freedom and tacit knowing become conscious in him. Theretore, freedom and tacit knowing have to be seen as ontological and epistemological sides of the same coin, because through the tacit knowing reality is seen as free from the past and the lower levels. In this manner, a new, creative and hidden dimension is brought forth. The highest achievement of the emergent life is the personality of man. " Life exists predominantly in the form of individuals. But at the vegetative level ... individuality is still weak. The centre of the individual becomes more pronounced with the rise of animal activities, and it grows more marked still in the exercise of intelligence. It rises to the level of personhood in man ".22) And, " at the highest level of personhood we meet man's moral sense, guided by the firmament of his standards ". 23)

However, polanyi's view of knowledge and reality results in an unnecessary distinction between subject and object, between self-determination and determinism. We must keep in mind that truth and reality belong to neither man nor nature, to neither freedom nor necessity. " The creative thrust of the imagination is fed by various sources. The beauty of the anticipated discovery and the excitement of solitary achievement contribute to it in the first place". 24) In other words, when reality appears, it is known by its objective beauty. The result is that we get the " image of humanity immersed in potential thought "; it is image which is "revealing for the problems of our day. It rids us of the absurdity of absolute determination, yet offers each of us the chance of creative originality, within the fragmentary area which circumscribes our calling ". 25)

What is the end of our journey ? " Men ", writes Polanyi, need a purpose which bears on eternity. Truth does that; our ideals do it; and this might be enough, if we coulp ever be satisfied with manifest moral shortcomings and with a society which has shortcomings fatally involved in its workings " 26). Polanyi comes to the conclusions that " perhaps this problem cannot be resolved on secular grounds alone ". 27)

Meaning of Language :

We started our discussions with the epistemological problem. We shall now conclude our discussions with ontological and religious question. Before we concern ourselves with the problem of Christian knowledge and faith, we shall, firstly, listen to what Polanyi has to say on the problem of language and articulation.

No doubt, speech gives man a " towering superiority " over the animals, but the power of articulation itself is due to " an almost imperceptible advantage " in man's " original inarticulate faculties ". 28) In other words, man's advantage lies in his tacit or personal dimension. The evidence of tacit or personal dimension is seen the moment we recognise two principles of language, namely, its " poverty " and " consistency ". The former principle is that a language must be poor enough to allow the same number of words to be used a sufficient number of times ". whereas the latter is that " words are not words unless they are both identifiably repeated and consistently used ". 29) In fact, what these rules imply is the fact that we cannot have words for each particular; but at the same time we have to use words consistently, although each word has to cover a range of particulars, which are not identical. The conflict between these two principles is generalised by Polanyi in these words : " We have seen that in all applications of a formalism

(rule of consistency, or grammar) to experience there is an indeterminancy involved (poverty), which must be resolved by the observer on the ground of unspecifiable criteria (tacit or personal knowledge) ". This also applies to the lower levels of knowledge. Now we may say further that the process of applying language to a thing is also necessarily informalised, that it is inarticulate. Denotation is, then, an art ". 30). To paraphrase it, language at all levels is personal.

In what lies the value of speech ? It lies in the fact that speech enables man to broaden and extend the horizon of his intellectual powers. It is through speech that man can both embrace and recall a wide range of particulars. It is from this perspective that language proves to be an invaluable aid to the imagination of the inventor who is in search of new comprehensive unities. Thus, one can, with the help of language, both create a base for the particulars as well as attend to comprehensive unity. Language in this way both preserves the particulars and comprehends the whole. But then it creates paradoxes, which are only resolved by the tacit dimension. " In order to describe expreience more fully lànguage must be less precise (rules of poverty). But greater imprecision brings more effectively into play the powers of inarticulate judegment required to resolve the ensuing indeterminacy of speech. So it is our personal participation that governs the richness of concrete experience to which our speech can refer ". 31)

So far we have concerned ourselves with the fact of how the tacit, personal dimension enables speech to relate itself to the object and thereby govern its operations. Polanyi further points out that the tacit dimension bridges the gulf between speech and meaning, and therfore gives or with-holds meaning to speech. Polanyi makes it clear that prior to all knowing there is an ineffable or inarticulate dimension in which " what I understand... has meaning for me... in itself " 32). This implies that we can make a distinction between the text and its meaning in that we attend to the meaning from the text to which we attend tacitly. The movement from the text to the meaning is characterised by the tacit dimension. This gulf between the text and meaning which is being bridged by the tacit dimension, can be responsible for giving rise to a " a state of mental uneasiness due to the feeling that our tacit thought (the formation of conceptions) does not agree with our symbolic operation (language), so that we have to decide on which of the two we should rely ". 33) This problem can only be adjudicated through personal assent. The symbolic adjusment of the process of knowing to reality " can be said to be what they are and to achieve what they are said to achieve, only to the extent to which we accredit their implied assent to their own performance, shaped by them in accordance with standards set by themselves to themselves " 34). All our judgments about, and assents to our speech depend upon language. This mutuality is such that " even while our thoughts are of things and language, we are aware of language in all our thinking... and can neither have these thoughts without languge, nor understand language without understanding the things to which we attend in such thoughts ". 35)

However, this mutuality is asymmetrical, in that when we attend with language to a thing, there is a re-interpretation of language. Language, as it comes into existence through the response to specific situations, has to be *assimilated* in a fixed interpretative framework for the purpose of dealing with similar situations. This is the highest type of impersonal use of language. But, then, languae can also be " adapted " by personal intervention of ths speaker " who changes the rules according to the situation. Our approach to reality is linguistic, and if there is a change or modification in language it means there is change or modification in the reference point also. In the final analysis, it is a self-modification. Since rules are modified, there is no logical move; rather there is a heuristic leap; it is " a decision, originating in our personal judgment " 36). Thus Polanyi summarises : " To learn a languge or to modify its meaning is a tacit, irreversible heuristic feat; it is a transformation of our intellectual life, originating in our own desire for greater clarity and coherence, and yet sustained by the hope of coming by it into closer touch with reality " 37).

In the light of the above discussion, it is now clear that we must adapt judge or correct language in so far as we are attending to the reality of which it speaks. The validity of concepts and generalisations depends on the recognition of how far we are attending to them from the particulars (words), and this procedure is characterised by the tacit or personal dimension. As far as controversy about concepts is concerned, it can be resolved only by attending with the concepts to the reality referred to by it.

It is in this contaxt that Polanyi writes : " We should be more frank in facing our situation and acknowledge our own faculties for recognising real entities, the designations of which form a rational vocabulary. Therefore, if we wish to correct the grammar or language of justice, we must look, intently and discriminately, *through* the term ' justice ' at justice itself ... *To* look instead at the world ' justice ' would only destroy its meaning ". 38)

Now we are in a position to maintain that true discovery does not result from a logical necessity, but from a pereonal venture. It is " illumination " through which the logical gap is leaped; and also the rules, logic itself or language is corrected in the light of " illumination ", and it is genius alone which has this " illumination ". When we confront a genius, we have to " acknowledge the originative power of life, which we may and commonly do reflect in its ubiquitous lesser manifestations ". 39) Language, no doubt has rules. of operation, but thev necessitate personal judgment. The roots of judgment are in the tacit intimation by the person of the reality to which language refers. The roots of this power of the person, which enables him to give authority to his own language, lie in the tacit assumption of his drive for clarity and understanding. This drive for clarity is determined by her heuristic vision and tacit powers, and this drive is ultimately towards reality. Truth, therefore, is in the person's vision of how far he is able to open up further horizons of reality.

Polanyi rejects all popular views of language ; his view is a metaphysical one. He opposes both positivism and existentialism. In positivism, man can make truth-claims in so far as language refers to tangible objects, where as in existentialism truth is not to be found in the objective domain but in the subjective realm. As far as the former is concerned, truth is that which can be factually verified, whereas for the letter truth is that which is existentially authentic. The positivists are concerned with *knowledge*, whereas the existentialists concern themselves with *person-hood;* For polanyi it is neither of them ; his concern is with *personal keowledge.* That kind of view has a theological significance is quite obvious. Before seeing its fheological significance, we shall briefly attend to the ontologica problem.

CONCLUSION

The locus of polanyi's ontology is to be found in his insistence that the only route to reality is man's free, creative and imaginative spirit and mind. He reminds us that we assume "the correspondence between the structure of comprehensive entity which is its object ". 40) Man as we have already said, is the only route to reality, and therefore the discoverer of a new reality is that hidden and new truth which makes a demand on his genius to reveal it. Thus " a supreme trust is placed in us by the whole creation ". 41) The implications of this statement are clear, in that the creation is known as well as comes into being through man's freedom alone. Man's creativity expresses itself through the intellectual intimation of beauty. It is through this pursuit that reality appears. " Our heuristic self-giving is invariably impassioned ; it's guide to reality is intellectual beauty " 42). It is intellectual passion which leads man to seek truth with universal validity. " Passions seek satisfaction and intellectual passions seek intellectual joys. The most general term for the source of this joy is beauty. The mind is attracted by beautiful problems, promising beautiful solutions ; it is fascinated by the clues to a beautiful discovery and pursues untiringly the prospect of a beautiful invention ". 43) Beauty as such is a personal category, which can be sought only through personal freedom. But its search also implies a responsible act, in that it is the fulfillment of man's vocation or call because this call stems from reality whose discovery has a universal claim.

There may be some objection on this point : that it is a very risky business to think of knowledge and scientific discovesy simply in terms of man's vision and call, Is not empiricism in a better position than Polanyi's vision ? To this Polanyi answers : "What ... is our answer to those who would doubt that man... driven by appetites and subject to social commands, can sustain purely mental purposes ? The answer is he can. He can do this under his own responsibility, precisely by submitting to restrictive and stultifying circumstances which lie beyond his responsibility. These circumstances offer us opportunities...'limited oppurtunities and full of pitfalls—but all the same, they are opportunities ". 44)

Man, in his own creative freedom, is the ultimate being Man is the only route to truth because in him freedom has achieved self-consciousness and also because things are made only out of freedom. This view of reality needs theology and theology needs this view of reality, Polanyi's approach is circular because he accepts faith as a basis for knowledge. Since he believes in personal knowledge, he thereby accepts the personal dimension and personal freedom. Polanyi's thought is characterised by a humanism whose roots are to be found in divine affirmation of man and his freedom. It is man's moral existence which discloses man's responsibility. However, Polanyi's thought needs an eschatological dimension which will explain the futurity of man. Polanyi's vision of man helps one to understand the meaning of person and freedom.

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Happy Anouncement

We are happy to anounce that we are publishing the Life of Shri Gurudeo Ranade serially, from this issue of the " Pathway to God ", written by his personal attendant Shri. S. N. alias Dadasaheb Deshpande M. A., B. Sc., who had the rare opportunity of being in very close contact with Gurudeo, day and night, for a period of over twenty - five years.

As such, readers can expect a fund of personal information about Gurudeo's day-to-day life, rarely to be found elsewhere.

The first chapter appears in this July issue of the Pathway, and the subsequent chapters will be serially published in the succeeding issues.

Gurudeo Ranade was born in July, and this Life-sketch also is seeing the Light of the day in July — a happy coinciddence indeed.

Biography of Gurudeo R. D. Ranade

By : Sri. S. N. alias Dadasaheb Deshpande, M. A., B. Sc ,

Chapter I

From Past to Future.

In his illuminating address as a president of the All-India Philosophical Congress session held at Nagpur in 1937, Prof. R. D. Rānade has given expression to his Philosophy of Spirit. He took the help of Sir James Jeans regarding the development of modern Physics. Prof. Rānade says, " I will at the commencement, take a general survey of the recent discoveries in modern Physics, Biology, Neurology, and so forth, and explain how they all tend to prove that Spirit is the only Reality, and how western thought can be brought into harmony with the conclusions of the great Indian sages and Philosophers. "

' I will first take up the contribution which has been made by Sir James Jeans to the development of modern Physics, because that will help very much an interpretation of philosophy in terms of spiritualistic idealism. I would particularly draw your attention to the presidential address to the British Association for the advancement of Science, which he delivered in 1934, and I hope that as President of the Indian

Science Congress to be held in Calcutta very shortly, he will give further support to the doctrines he enunciated in his earlier address. When Sir James Jeans addressed the British Association, he said, that, space and time were merely mental constructs, and he postulated a theory of these in terms of seven dimensions, as he said, that, two independently moving electrons required six dimensions of space, and one of time. Sir James then mentioned two parables, the particle-parable and the wave-parable, as the governing principles of all physical thought hitherto. Photons, protons, positrons, negatrons, gravitrons——all these come under the first heading If Sir James may be regarded as sympathetic to either of these theories, he may be supposed to sympathise with the second, namely the wave-parable, even though he thinks that that itself does not give us a final explanation of Reality. Nature, he says, is thus nothing more than waves of our knowledge, or waves of imperfections of our knowledge. All this is in consonance with the spirit of philosophical idealism, which, he says, governs modern physical theories. The next question that he asks is, supposing Nature is only one's own knowledge, how is it that all of us perceive the same Sun, Moon, and Stars ? And the answer that Sir James Jeans gives is, that, this is so because there is one continuous stream of life which runs through the whole of Nature, and which permeates us all. This line of thought, he says, is in harmony with the spiritual idealism preached by philosophers from Plato to Berkeley. All this is good enough, and there is no very distant step from this theory of Idealism to a theory of Spirit which is immanent in the whole universe. (Philosophical and Other Essays-pp. 113-114)

This theory of Prof. James Jeans, that there is one continuous stream of life running through the whole Natuer and that the ideas of Time and Space are our mental constructs, gives scientific strength to what Gurudeo R. D. Rānade told me on 27-6-1942, that he once said to Dr. Rādhākrishnan at Allāhābād, ' You want to live in Time and I want to live in Eternity. '

So, this first chapter- ' From Past to Future ' may be viewed in this background of a continuous whole.

The first ancestor of Gurudeo, traced on the records of genealogy, is Shri. Haripant Rānade (about 1740 A. D.). This patriarch of Rānade family was, in the fitness of the above theory, a great devotee of Lord Shri Rāma He had erected a temple of Shri Rāmachahdra at Jamsande, of taluka Deogad, in Ratnāgiri District.

Shri Haripant had two sons. The first was Shri. Krishnājipant and the second was Shri Shivarāmpant. As the current of time rolled on, the first son Krishnājipant went over to Karnātak-side. He reached Rāmdurg via Savanur and Nargund. And as the luck had arranged so, he became the adviser to the then Peshwas.

The future growth of the family-line was from this Krishnājipant. (His only son Shri. Nārāyanrāo gave birth to the great-grand-father of Gurudeo Rānade. He was the famous disciple of Shri. Chindambar Dixit of Murgod.

Shri. Haripant was popularly known as Bāpurāo-māmā Rānade. He was a personal adviser to the prince of Rāmdurg from Bhāve-family. He was also a banker to the Peshwās. It is he who built the temple of Shri Shiva Chindambar at Murgod, in Karnātaka.

When, once, the Māhaswamiji Shri Shiva Chindāmbar expressed a wish to perform a huge ritualistic sacrifice at Gonnagar near Ramdurg, Shri. Bāpurāo-māmā Rānade the great-grand-father of Gurudeo, looked after its arrangement day and night, and made it a unique religious success. Shri Shiva Chindambar, being immensely pleased with the untiring zeal and devout faith of Shri Bāpurao Rānade, asked him at the close of the religio-spiritual sacrifice, to pray to God of Fire (Agni Nārāyana अग्निनारायण) for anything he coveted at heart, Shri Bāpurāo Rānade who was a banker of the Peshwas was content with the financial wealth of his family, He was hankering for a male child in the family, and so he prayed for the same. The great saint ' Shiv Chidambar ' out of a fulness of his contented heart, spontaneously uttered ' Tathastu ' (तथास्तु) " May God fulfil your prayer ! "

Thus, Shri. Bāpurāo Rānade was later blessed with a son, Shri. Nārāyanrāo Rānade. This Nārāyanrāo was the Grand-father of Gurudeo Rānade The Divine Grace could be traced form the grandfather of Gurudeo, as he was the fruit of the spiritual blessings of Shri. Shiva Chidambar. It is worth while noting in this context, that Gurudeo Rānade himself, in grateful recognition of Shri Shiva Chidambar, regularly sent 25/- every year for the annual function of Commemoration at Murgod, till the end of his worldly career.

Shri. Bājirāo the second had a close association with Bāpurao Rānade; hence he took all the Rānade-Family to Brahmāvart in Uttar Pradesh along with him. At Brahmāvati Shri Bājirāo Peshwā celebrated the marriage ceremony of Shri Nārayonrao Rānade the Grand father of Gurudeo Rānade. Thereafter Shri Bāpurāo Rānade returned to Ramdurg along with Shri. Nārayanrāo and ultimately he died there in 1835. At Rāmdurg there is a (Samādhi) - monument of Bāpurāo Rānade. His death date according to Indian Panchāng is Jyestha Suddha Tritīya Shake 1757. ज्येष्ठ शु. तृतीया शके १७५७.

Shri. Nārāyanrāo Rānade, the Grand-father of Gurudeo Rānade had two sons 1) Shri. Vishwanāthrāo and 2) Shri. Dattopant Rānade, the father of Gurudeo Rānade. Shri. Nārāyanrāo Rānade, the Grand-father of Gurudeo, died at Rāmdurg in 1860, A. D. on Falgun Vadya Dashami, Shake 1782. (फाल्गुन वद्य १० शके १७८२).

Shri. Dattopant Rānade, the father of Gurudeo, had two wives. The second wife of Dattopant, Shrimatī Pārvatibāi of pious memory, is the mother of Gurudeo Rānade. Smt. Pārvatibai had first a female issue named Smt. Bhāgutāi. Thereafter for about 12 years Smt. Pārvatibāi had no child. Hence, It was quite natural that she hankered for a male child for her.

The father of Gurudeo was a man of the world and he was first serving at Rāmdurg. Thereafter, owing to his differences with the ruler of Rāmdurg, he went over to Jamkhandi and served in the State, in various capacities. For some time he was a māmledār at Kundagol. The prince of Jamkhandi thrice offered him the post of a mamledar at Kundgol, and remarked that he was sorry for the poor condition of Shri. Dattopant, but he could not mint money to remunerate him adequately.

The mother Smt. Pārvatibāi had an inborn love for devotion to God. She hailed from a noble and religious family from parali–Vaijanāth. Because of her instinctive love for spiritual life, she took spiritual guidance from a Swāmiji, Shri. Mahālingayyā, living at Nandikeshwar temple on the out–skirts of Jamkhandi.

Gurudev used to relate the following details about his mother with a feeling-ful heart, full of maternal love, respect, and gratitude. She devoutly and seriously engaged her heart and soul in the remembrance of the name of God. To give an impetus to her mind, she decided to keep a counting chart of her meditation on the Divine name.

The holy mother of Gurudeo (Smt. Pārvatibāi)

The pious mother of Gurudeo was a queen of devotion love, compassion and faith. As per instructions of the saint from Nandikeshwar – temple Shri Mahālingayyā, she took, to meditation on the name of God, with one-pointed devotion. Gurudeo used to tell with grateful emotion, that his mother used to wake him up for meditation in the early hours of the morning, even when he was suffering from a deadly disease. This shows how she considered meditation on God's name as the highest duty in life. Gurudeo, in his moments of sublime emotions, referred to his mother, as the next revered human soul on earth, after the saint of Umadi. If she had not given birth to him he would not have realised God in human body.

Thus, the holy mother of Gurudeo was a symbol of devotion, faith, and love. To keep a measure of her meditation

Thus, the holy mother of Gurudeo was a symbol of devotion, faith, and love. To keep a measure of her meditation she used to put a finguer-mark of sandal-paste on the walls of her room, after every unit of one thousand rosaries of Divine name. Thus the four walls of the hallowed place of meditation were fully covered with the marks of sandal-paste finguer-prints. Recently when I had been to Jamkhandi on 1st September 1976, an old devotee of Gurudev, Shri. Ganapa'rāo Godkhindi, showed me this place sanctified by her meditation, as also the small cupboard where the family deities were worshipped by her. Now the front portion of the house has been changed into a 'U'-shaped hall for the devotees visiting Gurudev Mandir, for attending to devotinal talks. It is now a registered Trust.

The intensity of her devotion to Nām and its magnitude could very well be imagined from the simple and clear fact that the four walls of her room were full of marks of her finger-prints in sandal-paste.

Similarly, as is customary in the devout and old religious families of Brahmins, the ladies in the house used to water the Tulśi plants at the special Altar of devotion in the open yard in front or at the back-side open space of the house. Accordingly, there is a Tulśi Vrindāvan in the back-yard open place of Gurudeo's house at Jamkhandi. This plant of Tulśi is a peculiar botanical species which is always a foliage-plant. It bears no flowers nor any fruits. It is a highly medicinal herb capable of disinfecting the surroundings wherever it is grown. In Indian religious tradition the Tulśi plant is supposed to indicate the presence of divinity in the form of Lord Gopāl

Krishna in that area. Every year after the Deepavāli festival the festival of lights) popular in India, there is a special worship in the form of a marriage-ceremony of Tulśi-plant with Dāmodar or God Krishna, in every house in South India, Symbolically the devotion to Tulśi-plant is eloquent of a fundamental attitude of unselfish devotion to God in nature without expectation of any worldly fruit in return. The ' Nishkāma Karma - Yoga ' — Action without attachment to its results as preached in Bhagwadgītā, is the symbolic ideal behind the worship and devotion to Tulśi plant.

In pursuance of the Hindu tradition, Gurudeo's mother regularly worshipped the Tulsi-plant and muttered the following prayer-song in Marāthi. She prayed for a male child, as she had only a daughter born twelve years before Gurudeo. Smt. Pārvatibāi used to offer this prayer, and to circumambulate (Pradakshinā) the alter of Tulsi-Vrindāvan.

This prayer song in Marāthi was carefully preserved by Gurudeo himself and was included and printed in his book of spiritual selections ' Paramārtha Mandir ' - The Shrine of spiritual poetic selections. This spiritual prayer of Gurudeo's mother infront of the altar of Tulsi—the abode of God Gopāl-Krishna—coupled with her intense and prolonged meditation on the name of God, fructified in course of time. The father of Gurudeo, Shri Dattopant, who had two wives and had three sons from his first wife, was not so much worried for want of a son to his second wife. His second wife Smt. Pārvatibāi on the other hand was immensely panting for a son. Owing to the untiring continuous and one-pointed attachment and devotion to the name of God, the Providence responded to her devout prayer. One day, when Smt Pārvatibāi was praying in front of the Tulsi-Virndāvan in her house af Jamkhandi, the father of Gurudeo, Shri. Dattopant, most unexpectedly came there and stood behind his second wife, watching silently his wife's deep sense of devotion and prayer for a male child.

The import of that Marathi prayer-song, regularly sung by Smt. Pārvatibāi is given below in English, for the readers who are ignorant of Marathi. But, I think that the English Language cannot supply exact and equivalent idioms and words for Marathi terms. It is a prayer offered by Satī Draupadi – wife of the Pāndavās, when the Callous sons of Dhritarāshtra-Duryodhan and Dushyasana – were dragging her garments as she had refused to succumb to their wishes. (Poem No. 241, on page 175 of Paramārth Mandir)

"Oh ! the Holy Ganges in the form of Tulsi Plant !
I invoke Thy Grace for my succour !
I have entirely resigned myself to Thy Holy Feet.
(Poetic Preamble)
The sister Draupadi invokes Lord Krishna—
This day, I have been forced to remain firm and silent;
Dushāsan has clinched my hair.
Set fire to Thy promise, Oh Lord Krishna! 1
Karṇa appeals to Draupadi as his brother's wife (Vahini)
Agree to be the Queen of Suyodhana (Duryodhana)
As his palace is replete with gold and jewelry
And thus you will enjoy life Oh deer-eyed lady! 2
Bheema rings a note of caution to Dhritarāshtra—
Give a timely and saintly advice to thy sons.
They are committing immoral blunders.
Thy family is on the brink of utter annihilation. 3

Goddess Laxmi questions her husband Madhusudana
What is looming in Thy heart ?
You are continuously looking vacant and depressed,
Why art Thou not talking to me ... 4
God Nārāyana replies to his beautiful better-half
Kauravās are the enemies of pāndavās,
The holy abode of my devotees has been burgled
My heart is upset and I am restless ! 5

Dushyāsan is harassing the pious Sati Draupadi. Who might be supplying her with garments? The protector of The Universe will help me, Is the firm faith of a genuine Devotee (6).

Her eyes are hungrily piercing towards Dwārāvati (The abode of Lord Krishna).

She has sent her mind as a messenger in Post-haste,

For paying prompt attention to her tremendous grievances—

Immediately reach here on the wings of Garuda, Thy Conveyance (7).

The Heart of Draupadi is panting and praying for Life at Thy Holy Feet !

Realise thy sister's deepermost turmoil in the heart,

And even forsaking Thy Gaurd - the Divine Vehicle,

Appear in my presence in Thy Lustrous Form of Divine Self (8).

The four-armed Spiritual Form of the Divine Self personified there—

And supplied her with unexhaustive Garments through unseen hands.

Perceiving the Divine Blue-Form of Lord Krishna
The hearts of the wicked-minded were filled with tremor (9)
The poetess Godăvari appeals to her inner self to completely dedicate and devote her entire self to Lord Krishna
With a sense of dis-illusionment about one's daughters and sons.
Alas ! All the entanglements of the world are vain ! (10)

In the Providential scheme of events, Gurudeo's mother became pregnant. But, with the growing child in her womb. her devotion to Name of God intensified and increased day after day.

When the time of delivery approached, Smt. Pārvatibāi experienced severe and unbearable labour-pains on 2nd July 1886, at Night. And the elders in the house at Jamakhandi thought of even taking the help of medical experts and Surgeons. In the meanwhile one old servant in the house of Shri. Krishnappa, remembered a strange but sure remedy The prince of Jamkhandi Shrimant Rāmachandrarāo. Appāsāheb Patwardhan was a man of character and attainment. Many people in Jamkhandi knew that his intervention, through the medium of sanctified waters (Teertha), relieved so many pregnant ladies of their extreme pains in the last hours of crisis of their pregnancy. It was a surprise to hear recently at Jamkhandi, that even now the pregnant ladies who are in difficulties in their last hours of delivery, wash the feet of the Statue of the late Shri. Rāmachandrāo Appāsāheb Patwardhan, in P. B. High-School, and when they drink that water they get relief.

So the old man Krishnappā, went to the palace of the prince and informed the servants of the urgent need of the hour. The noble minded prince took bath and went to the temple of Shri Rāmeshwar and after worshipping the deity gave the sanctified water ('Teertha') to Krishnappā, who rushed back, and the prospective mother of Gurudeo took the holy water with great faith, devotion, and prayer. As a result of the grace of God Rāmeshwar and the accumulated fund of devotion and religous merit (पुण्य) Smt. Pārvatibāi delivered a male child - our Gurudeo - on 3rd July 1886-i e. Ashādha Suddha Dwitīyā of Shaka year 1808, at 10 A. M. in the morning.

Thus, the spiritual hero of this biography was given to the world by the Providence through the medium of the great holy mother.

The name of Gurudeo was suggested by the Prince himself as 'Rāmachandra,' as he felt that his safe birth was entirely due to the Grace of God Rāmeshwar. Though the usual residence of the Rānade family was just near, Gurudeo's mother actually had her delivery in the house of her close neighbour Shri. Neelkanth Shāstri Godkhindi. Recently, when I had gone to Jamkhandi on 1. 9, 1976. I went over to the actual spot of Gurudeo's place of birth. Now, there is a co-operative shop on this spot. One of the old members of Godkhindi family showed me the exact spot of his birth, as it was verified personally by Gurudeo when he went over to Jamkhandi for his nectar-Jubilee 'Amrit Mahotsava' in 1956. When Gurudeo reached Jamkhandi for the function, he first drove straight to this spot of his birth, and performed Arti.

Similarly, the old member of Godkhindi family showed me the small stone-idol of God Hanumān which Gurudeo himself has installed in one of the Niches (कोनाडा) (konādā) in the Tulsi Vridāvan In the back open space. The idol of God Hanumān in the standing pose of a devotee with folded hands, though small, is very impressive and there was a thrill in my heart and body at the sight of that idol of Stone! Everything which originates from Gurudeo has a special spiritual significance in Gurudeo's life. The old man Shri. Godkhindi who showed me the exact spot of Gurudeo's birth and the idol of Māruti installed by Gurudeo, told me the following four lines in Marāthi which Gurudeo used to get sung by him, while at Jamkhandi,

आम्हांला सुखानें भवाब्धी तराया । कृपेची तुझी नाव दे देवराया ।।
नसे भंगभीति, अशी अन्य नाहीं । न ती प्राप्त होतां बुडावें जनांहीं ।। "

" For crossing the ocean of life, give us the boat of Thy Grace. When such a boat is availiable, there is no fear of drowning ourselves. Thy Holy Name is the boat of Thy Grace ".

When, Gurudeo was a student at the high school at Jamkhandi, he regularly visited the huge stone - idol of God Hanumān in the heart of the City, housed in a small beautiful and strong Hemādpanthy (हेमाडपंथी) stone - temple. Gurudeo used to recite the Hymn of Hanumān ' Bhīma-Rupi Stotra ' composed by Samarth Rāmdās. He was a symbol of strength, Power, Devotion, Wisdom and Courage.

After Gurudeo built the ' Adhyātma Bhavan ' near

Bhāndārkar research Institute at Poona in 1919, he had a spiritual vision of the lustrous form of God Hanumān on the Day of Hanumān-Jayanti in 1920. With the spiritual lustrous from of God Hanumān like Jāmboonada (जाम्बूनद) infront of him he circum-ambulated round the bungalow. This was actually witnessed by one of his spiritual colleagues Shri. Kākāsāheb Kārkhānis of Bijāpur. (Puṇya Smriti-page (168-69).

Similarly, in 1923-24 when Shri. Kākāsāheb Kārkhānis requested Gurudeo to insatall an idol of God Hanumān at the National Self-help Institute at Chinchwad, Gurudeo replied that he will install the idol of God Hanumān there, because he has spiritually realised the form of God Hānuman. But he cautioned Shri. Kākāsāheb Kārkhānis that he shall have to rigidly him follow the path of devotion to God Hanuman even if it required to lay his bones there.
(Puṇya Smriti pp 192 93).

" A couple of months prior to his passing away, Gurudeo was sitting alone in his room to prepare his tea as usual. His wife was bringing in the articles required. When she entered the room for a second time, holding the pots of milk in both hands, she observed a wonderful phenomenan. Shri. Gurudeo's face had become intensely red and had assumed the face of Shri. Hanumān ! On his head was seen a brilliant Śeṣha (Cobra) with all its hoods spread out. Its eyes were glittering like red jewels. This astounding sight greatly terrified his wife and she began to tremble. The milk pots were on the verge of slipping from her trembling hands, when Shri. Gurudeo spoke in a serious tone. " Well, sit down.

Don't be afraid. Sometimes it does happen like that." She sat down ..... Then shri. Gurudeo ascertained from her the details of the incident, smiled, and remained silent. ("Light of Life" - Page 172)

Thus, we have seen how Gurudeo's life from past to future is replete with the visions of God Hanumān.

After the birth of Gurudeo, the joy of his mother knew no bounds. But, she never forgot, even for a brief space of time, that he was a fruit of her spiritual penance on the name of God and the Divine Grace. The child-hood of Gurudeo rolled into his boyhood. When once he was an infant boy of five, the mother took her son to the Swāmiji Shri Mahālingayyā in the Nandikeshwar temple. While narrating the details of this unique and thrilling incident in his early life, Gurudeo's sharp memory could retrospectively penetrate back into the past. Shri. Mahālingayyā Swāmiji was sitting on the platform in front of the Nandikeshwar temple. He was gazing at the sky. Shri Gurudeo could look back into his infancy into the past and visualise, that, he was looking at Swāmiji when he was gazing at the Sky. He was reminded of stout's physiology in this context.

When the mother placed the infant Gurudeo on the holy feet of Swāmiji, he emotionally asked her not to do so. "Your son is a great saint of the future; so I must bow myself before him" and saying thus, Swāmiji greeted at the feet of the infant Gurudeo ! The mother pārvatibāi was simply amazed with a sense of gratification and devotion. Then she returned home and gave an anointed bath to her son. Then seated him on a pedestal or wooden platform of worship (Chourang), applied a brow - mark of sandal - paste on his forehead imagining him in her heart to be an incarnation of divine form of 'Băl-Krishna,' and placed her head on his soft and innocent feet. The infant Gurudeo, though unable to grasp the purpose of his mother, then, totteringly queried in the innocent language of the child, what was all that going on. The mother replied in Marathi with a heavy heart and a choked throat, ' My child! you are divinity itself in flesh and blood! ' ...

" बाबा! तूं देव आहेस. म्हणून मी तुझ्या पायां पडतें! "

While narrating these details, Gurudeo's heart was full of emotions of gratefulness and unfathomable love to his mother. He revered her next to his spiritual master. As I have already referred to above, I was shown this sanctified spot of infant Gurudeo's worship by his mother by the old member of Godkhindi family. We waved the lights of camphor there and sung the prayer song, Arti, of the saint of Umadi.

What a blessed chain of events, we have been able to trace in our search after the truth of eternity, in the hallowed life of Gurudeo from his ancient past to his glowing and sublimating future ! Glory to God and to Gurudeo ! !

Primary and Secondary Education :

The holy mother of Gurudev strictly observed the religious vow of discipline of fasting on sixteen Monday's (Soḷa Somawârāche Wruta) ' सोळा सोमवारांचें व्रत '. It was a very difficult religious rite, performed by her, along with her penance on Divine Name. Thus, she had to her credit a good fund of religious merit (' Puṇya ') which served as a good spring-board for the infant Gurudeo to jump into the life of a student and a scholar with inborn inspiration and guidance from his mother.

The thread ceremony of Gurudeo was celebrated at Jamkhandi when he was only six years of age. In his infant age Gurudeo was quite nimble, playful and sportive. His instinctive sense of curiocity even in this small age was characteristic. Once, when his mother was going with him to her mother's place - Parali Vaijanāth, they had to cross a river by a boat. A horse was tied to the boat. The infant Gurudeo casually observed the horse and perceived that the eyes of the horse were bluish. Instantaneousiy, he questioned his mother whether the horse was a Kokaṇastha or a Deshastha? His mother had previously once told him. casually, that the eyes of the Kokanastha Brahmins were bluish, as against the black eyes of Deshastha Brahimnsr Thus, at the age of six only, we could see in Gurudeo the deep sense of curiosity of the future philosopher.

His primary education started at home. His elder-sister Smt. Bhāguakkā was his first teacher at home. He joined the 2nd standard in the primary school. The then prince of Kurundwād State Shrimant Bālāsāneb Patwardhan, gave him a monthly scholarship of Rs. 5/- for three years during his period of primary education.· It was in the year 1895 A. D. that the student Gurudeo joined the Parashurām-Bhāu High School at Jamkhandi. He had to face unexpectedly he unusual experience of failure in his very first standard, in the high school. Thereafter, he never faced a failure in any examination in his whole life.

Even though he was a very straight - forward, honest and well-behaved student in the high school, he had to be a victim of the mischief of a classmate Mr. Bhimu Kelkar· This classmate was a very naughty and mischievous boy and he one day inserted the stumps of burnt Indian Cigars - Beedies - in the pocket of young Gurudeo and asked the Class-teacher to examine tha pockets. Then the teacher was surprised to find the stumps of burnt beedies in his pocket and scolded the student Gurudeo to his graet dismay and surprise.

The student in Gurudeo was weak in health till then and hence the headmaster of the highschool Shri. Dādā Khādilkar used to exhort him to eat more of strength - giving food.

Once, the Geography-teacher in the highschool Shri Krishnarāo Anikhindi was teaching Geography in the class with the help of a map, and the student Gurudeo was then looking out of the window towards the hill of Melagiri Lingappă. When the teacher asked why was he not attentive in the class towards the map, the student Gurudev replied that he was mentally tracing the geographical information he learnt in the class room on the backward of the hilly mountain. Thus, we can see that he was learning things form Nature more than from books, since his student days.

Justice Dhavale once told a peculiar event of his student days, when Gurudeo was also a student. The Rājārām High-school of Kolhāpur was one of the leading educational centres of Southern Mahārāshtra. The Jamkhandi High-School used to get the matricutation papers of Rājārām High-School for the benefit of thair students. Then, the student Gurudeo was studying in standard Sixth. But he solved those papers and stood first even among the students of standard VII.

The sanskrit teacher of the student Rāma was Shri. Rangopant Surpur and whenever Gurudev referred to him, his attitude was full of respecet and praise. So, when Gurudev went over to Jamkhandi in 1956 for the ' Nectar-Jubilee, ' he specially went to the house of Rangopant Surpur. The old teacher of Gurudeo felt gratified and honoured by the visit of his old student who had transfigured himself into a great saint, with excellence in the letter and the spirit of wisdom. ' Shàbde pare cha Nishnātam' शाब्दे परे च निष्णातम् of sub-limated life. Gurudeo then offered a honoured seat for him even in the main function of the Nactar - jubilee.

The general reading of young Gurudeo both intensive and extensive Even when he was studying in standard VI he began reading the works of Swāmi Vivekānanda. His inquisitiveness and his grasp of the profound ideas of Vivekānanda in his English books, made the young Gurudeo a renowned scholar. The student Gurudeo studied Sanskrit - classics even in his school - days.

New life—both worldly and spirtitual :

Once the student-Gurudeo accompanied by his close friend Kalu Bhikare, went to Dharmatti's well on the outskits of Jamkhandi. His friend tied to his waste a dry and a hollow pumpkin for teaching the art of swimming to Gurudeo. Then water with the confidence that the hollow dry pumpkin tied to his waste will not allow himto sink in the water. But, owing to some negligence, the knot of the hollow pumpkin got loose and the boy Rāmachandra began to sink under water. His friends standing on the parapet of the well were nervous and afraid. At the critical moment, his genuine friend Kallu Bhokare jumped into the well from the parapet and helped young Rāmachandra to safely come out of the water. Since then the young Gurudeo cherished a grateful love and respect for Bhokare Kallu.

Thereafter, it so happened that Kallu Bhokare who had a born love for spiritual pursuit in life, was trying to live in the company of the devotees of the saint of Umadi. Once, when he learnt that the Saint of Umadi was visiting Nāvalgi near Jamkhandi, he went there and requested for the spiritual name. But at the first time, Shri Bhāusāheb Māhārāj of Umadi did not comply with his request. He asked him to read Dāsbodha of Samarth Rāmadās regularly for one year, and then meet him when he goes over to Jamkhandi next year. The young aspirant Kallu scrupulously followed the instructions of the spiritual saint and was eagerly awaiting his arrival after a year. When he heard about the programme of his visit to Jamkhandi, he accompanied the disciples of Māhārāj to Nāvalgi to receive the great saint on the banks of the river at Nāvalgi. When Shri Bhāusāheb Māhārāj saw this young Kallu on the river bank, he recognised him and being satisfied with his patience and his regular reading of Dāsbodha for one year, offered him the name of God on the banks of the river. And instructed him to fix his gaze with one - pointed devotion on the Nām. The inner urge and faith in Kallu Bhokare made him follow the instructions of Māhārāj in all stead-fastness and sincerity. As a result of his deep devotion he began to perceive the spiritual stars during day time and enjoyed a blissful contentment.

The Devotion and the Spiritual Initiation :-

The Young Rānade who had primarily drawn his spiritual inspiration from his pious mother, had inherited from his ancestry the current of devotion. Those who know the peculiarities of Phalgu River, are not surprised at the intermittant nature of its disappearance. Similarly, the intermittance of the River of devotion to God, could be perceived in the family history of Gurudev. The first patriarch Shri. Harlpant Rānade, who had built the temple of Lord Rāmachandra, must have had in the recesses of his devout heart, a strong and firm faith in the divine incarnation of God in the human form of Rāmachandra. The eloquent adjective prefixed to prabhu Rāmachandra is indeed self-luminant. The word is Maryādā purushottama (मर्यादा पुरुषोत्तम). The sumumbonum of sublimated human qualities could be attributed only to the divine incarnation in Lord Rāmchandra. Hence, the river of devotion in the Rānade-family had its birth in the temple of Lord Rāmachandra at Jamsande in Deogad Taluka of Ratnagiri District. Just as the river Godāvari which has its birth at Brahmagiri on Tryambakeshwar, near Nasik, so also the apparently small current of devotion in Rānade-family was in the temple of Lord Rām in 1740 A. D. and later could be perceived in the form of a huge river at the stage of revered Gurudeo, like the huge current of Godāvari river near Rājmahendri. Similar is the case of the river of devotion in the life of Gurudeo. The expanse and depth of Gurudeo's devotion to God can be superficially seen in his various public lectures and writings. It is like an ice-berg, 3/4 under water, and one - fourth just visible.

The predominancce of Saguna nature of devotion in the lives of Shri. Haripant and Bāpurāomāmā Rānade, the two important ancestors of Gurudeo, who were vibrant with genuine but symbolic devotion or Saguna Bhakti of the God with Form, have transmitted their harmones of honest devotion, to Gurudeo. In the process of Spiritual evolution the basic fact of Gurudeo's inborn spiritual and mystic greatness rooted in perfect rationalism, the river of Sagun devotion and faith was transfigured into Nirgun devotion. When once the old Athavale Shastri, the Sanskrit and Vedānta Teacher of Gurudeo, came to see Gurudeo and told with a feeling of gratification that he had built a temple of Lord Rāmchandra, Gurudeo humbly smiled and said to the late Shri. Bālashāstri Athvale that why did this historical incarnation of Rāma, approach his Guru Vasistha'? It was for the purpose of realising eternal Nirguna or spiritual form of Atmārām. In the holy memories of Gurudeo (Puṇya Smriti on pp. 15), Gurudeo's innate interpretation of real Lord Rāma is Atmā Rāma— आत्माराम. "राम तो कालचा । सुत दशरथाचा । अनंत युगींचा आत्माराम ॥ All say Rām Rām but nobody has realised Atmā Rāma said Gurudeo once, in his deep meditation in a rapturous voice ringing with devotion and realisation.

In his school-days Gurudeo used to fold his hands with devotion even before the trees. When anybody inquisitively asked him why he was doing so, he used to reply like the great poet Wordsworth : I greet the trees with folded hands because I peceive the (divine) greantess. Shri. Gurudeo had this unique insight into divinity since his childhood. So also he had an inborn sense of discrimination of right and wrong (Viveka). When once his maternal grand-mother died, and the child - Gurudeo observed his mother's sister aunt weeping, he clasped his mother and inquired with her why is she weeping, when she is not being tied with ropes, like the dead-body of his grand-mother. Thus the child-Gurudeo was internally searching for the cause of her weeping, and one could perceive the inhearnt sense of discrimination.

With this basic mental set up, the student Rămachandra, who was saved by his close friend - Kallu Bhokare when he was sinking in the well of Dharmatti at Jamkhandi, nourished a great feeling of attachment and admiration for him. After Kallu Bhokare seriously engrossed him-self in meditation on God's name after his initiation from Shri Mahărăj, he experienced splendid spiritual visions...... दिवसा दिसती तारे रे । रात्रीं रविचा फेरा रे ॥ During day time he could see stars and during night he could see the spiritual sun. Similarly the young Gurudeo was told that great devotee of Shri Māhăraj, Shri. Vishnu Bhataji Nimbargi, could perceive the spiritual moon - light while he was sitting for meditation in a dark room. All these reports whicn Gurudeo heard, made him impatient to meet the saint of Umadi. Once, when the two friends were sitting in a heart-to-heart discussion, on the hill of Melgiri Lingappa, in the moon light, Kallu Bhokare looking at the moon told Gurudeo when he was only fifteen years of age, that he was perceiving the spiritual form of divinity or ' Vastu ', as he called it, even on the disc of the moon. Gurudeo's sense of spiritual curiosity was roused to the highest pitch and he took the first opportunity to get himself initiated by the saint of Umadi.

Spiritual Rebirth : ' Except a man be born again he cannot enter the kingdom of God ' – St. John.

The aspirant Gurudeo first saw the saint of Umadi at the house of Shri. Kadāpurkar when he was giving his discourse on Dāsbodha of Samarth Rămdās. In the course of his discourse Shri. Bhāusăheb Māhăraj casually remarked- ' If we meditate on the divine Name imparted by the spiritual master, regularly, we might easily obtain even a higher class in the examination with greater number of marks. This correlation of Nām, meditation and proficiency in examination results, caught the imagination of Young Gurudeo, as he was to appear for matriculation examination then. In the background of this noble impression created by the spiritual experiences related by his close friend Kallu Bhokare, as also the worldy fulfilment of human desires like a covetted success with destinction at the examination, which was hinted at by the saint of Umadi, in his discourse at the house of Shri. Kadāpurkar, intensified the urgency of feeling in Gurudeo to get initiation of Nām from Mahārāj. The aspirant in Gurudeo could not control within himself his spiritual thirst for Divine Name. With the mediation of Kallu Bhokare, he humbly approached Shri.

Mahārāj on 25th November 1901 i. e. Kārtik Shuddha, Chaturdashi in shaka year 1823, and was initiated with the Divine Name on that auspecious Day - 'Vaikuntha Chaturdashi'.

In this context a peculiar spiritual coincidence deserves to be noted. Without any superstition about it, we might observe a Divine plan in this peculiar coincidence. When Shri. Bhāusāheb Mahārāj was initiated into Divine Name by Shri. Nimbargi Mahārāj in the year 1857 A. D. Shri. Amburāo Bābā was born in the same year 1857; and when Shri Amburāo Bābā was initiated by Shri. Bhāusāheb mahārāj in the year 1886 A. D, Gurudeo Rānade was born in the year 1886 A. D. only. Thus, the spiritual career of Young Rāmachandra started when he was only fifteen years of age. I mentally prostrate at the feet of all these great saints who are even alive spiritually.

His Holiness Sri Shankaracharya Swamiji of Kanchi Kamakoti Sankar mutt *

prof. S. Râmaswhmi.

Chiranjivi Swāmināthan, who, at the age of thirteen, was installed as the sixty-eighth pīthādhipati of the Sri Kāñchi Kāmakoti Shankar Mutt, was born on 20-5-1894 at Villupuram in the South Arcot District, where his father Sri Subrahmanya. Sāstri was an officer of the Madras Educational Subordinate Service. Young Swāmināthan had two childhood experiences; one in which a teddy cat was released with difficulty from a narrow-necked jaggery pot and another when a certain Ponnuswāmi relieved him of his gold bangles. These taught him something of the low levels to which human nature could descend. A third, in which Providence played a more decisive role, was when young Swāmināthan and his father escaped death in a fire accident at the Natarāja temple of Chidambaram by just not being there at the time of the accident. Yet another experience was when young Swāmināthan impressed the Assistant Inspector of Schools visiting his school, with his intellectual precocity by the manner in which he read passages from a Longman's English Reader prescribed for a senior class, and he earned double promotion thereby. He was invested with the sacred thread in 1905 at Tindivanam and this Brahmopadesam proved indeed the beginning of measureless, Brahmānubhava within two years.

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* By Courtesy of Shree Kanchi Kamakoti Seva Samajam. Mylapore : Madras-4.

It happened thus. The then Sankārachārya of Kānchi the 66th occupant of the pītha attained siddhi early in 1907, when young Swāminathan was a pupil of a Shristian mission school at Tindivanam – at Kakalavai in North Arcot District, A cousin of young Swāminathan had been designated as the successor, but as it happened, he too attained siddhi within a very short while of the initiation. Swāmināthan, his mother and children started for Kalvai for attending the Mahāpujā of the Senior Swāmi's Nirvāna-his father was held up at an Educational Conference–but on their reaching Kānchi, Swāmināthan was taken hurriedlv in a separat. vehicle to Kalavai (Our Acharya's account of this episode is moving in its charming simplicity of tone and tenore) Young Swāmināthan was chosen as the successor and ascended the Pítha on 13th February, 1907, as the 68th Achārya of the Mutt with the āsrama name Jagadguru Sri Chandrasekharendra Saraswati and soon became Periyaval to countless devotees.

Thus began spiritual ministry of endless, measureless beneficence to mankind, a ministry that has not ceased with the formal Pīthādhipatya.

As the Headquarters of the Mutt was then at Kumbakonam in Tanjore Dt. Periyaval proceeded to Kumbakonam and took over the administration of the Mutt and the numerous dharmic institutions it had set up and fostered over a long period of years. We commenced thus the magnificent demonstration of the intimate interrelation between

Sagunopāsana and Nirgunopāsanā which took the form of the elaborate, rigourous punctilious daily poojas thrice a day, of Lord Chandramouleeshwara and Devi Tripurasundari. Our Acharyā's poojas attracted vast crowds; for, they saw in him and in the Lord he worshipped, an intimacy of union that was both unique and measurelessly inspiring. The poojas were often followed by wonderfully apt discourses each of which seemed a carefully wrought piece of art, and not just an enunciation of principles, of Dharma. As was the prescribed custom, our Achārya undertook in 1908 a Vijayayātrā. He went first to Jambukeswaram where the Bhagavatpād had endowed the Devi Sri Akhilānandeswari with Srichakra tatankas, invoking her more auspicious and gracious aspects. He presided over the Kumbabhishekam of the temple and left for Eliyathangudi in Rāmnad Dt. where the sixty-fifth Achārya of the pītha had his samādhi. He returned to Kumbakonam in 1909 and supervised the Mutt's aditya for the vast bodies of pilgrims who crowded into the town for Mahāmakham festival. This has become significant of the blend of service to humanity and devotion to God which characterizes the Achāryā's approach to life.

The ascension to the Pītha was naturally and inevis tably followed by intensive study of the sacred scripture-under the guidance of acknowledged masters of Vedāntic studies like Karungulam Krishna Shāstrigal, at Mahendramangalam,on the Nothern bank of the Kaveri. Of our Achāryā's aptitude for Vedāntic studies, Sri Krishna Shāstrigal once ramarked : " It is difficult to believe that one is a teacher and the Achārya one's pupil. How often the roles are marvellously reversed " This amazing sharpness and quickness of comprehension of Periyaval has remained undimmed till this day, and has reinforced over the years by an exceptionally accurate and retentive memory for names, places, persons and events During this period, our Achārya displayed a keen interest in the fine arts and a rare power of appreciation of the beauties of the world of Nature. Nothing delights Him so much as being in the arms of the living God, Nature, in her vastness, majesty and unfading freshness and abundance of life in trees, flowers and birds. A receptiveness to knowledge of every and from every source and an uncanny skill in its use is one of the unique features of our Achārya's interest in the world of things and men. But this wide-ranging vividness and variety of intellectual interests and this penetrating intellectual curiosity were combined even at a very early age with a meticulous adherence to every detail of the niyama of sanyāsāsrama. Indeed so rigourous was he in this regard that in granting a power of attorney to the Mutt's agent for the management of the secular interests of the Mutt, our Achārya had a seal affixed to the deed rather than sign it in violation of the *ā*srama dharma of , Sanyāsin. His ascetic rigour is ever on the increase; ans this has brought to him the unstinted admiration of Saivait and Vaisnavaites and even of non-Hindus from every part of India and even from abroad.

The Sankara Jayanthi and Navarātri festivals are conducted year after year with unusual attention to detail and with unsparing concern for adequacy of celebration. Our Achārya gave new life and stimulus to the Advaita Sabhā and scholars in Vedānta who had till then languished in utter neglect, received gratifying recogntion in addition to subsidies designed to keep alive traditional learning. Our Achārya drew unto His presence sishyās of varied occupations and interests and in ever increasing number. Their tribe is still on the increase.

The first great achievement of his tenure on the pītha was the accomplishment of a tour of Bharat as a whole, going on foot most of the time, drawing vast crowds of devoted admirers, and seekers of spiritual solace. And this tour did not involve any breach of His daily routine or any abridgment of his poojā to the Lord. The rigorous restraint on His daily diet that He imposed on Himself made devotees anxious, lest the strain of His ministry should prove dangerously severe to His frail constitution. But this achievement was surpassed by an ever-expanding radiation of spiritual grace and drew unto him Gāndhi and Mālaviaji among countless Indian sishyās and an impressive number of foreign devotees. His eager concern for the preservation and vitality of our dharma made Him set up numerous institutions therefor, which are flourishing still. And after the installation in 1954 of Sri Jagadguru Jayendra Saraswati Swāmiji as the pīthadhipathi and the gradual transfer to him of the onerous responsibilities of running the Mutt and its varied dharmic activities, our Achārya is now what He seems always to have longed to be, a wandering monk, radiant with grace and radiating BHAKTI and GNANA unto countless disciples. His serene detachment lends a new power and beauty to His personality and His winsome smile continues to captivate and reassure the seekers of solace and wisdom at His hands. We who are his contemporaries today, have no better duty or previlege than to be His humble followers in the path He has chalked out for us: of plain living and high thinking and of steady devotion to God.

Academy of Comparative Philosophy & Religion, BELGAUM.

Report for the quarter ending 30-6-1979.

There was one meeting of the board of trustees, when the budget was considered and passed. Shri D. G. Deshpande having secured employment in Madgaon as the Principal of the new Law College there, relinquished the editorship of Pathway to God. Shri. G. D. Khare, a member of the editorial committee, has taken over charge as editor. He is a great scholar and author of some religious books.

'Puṇyatithi' of Shri. Gurudev Rānade was celebrated for 5 days from 2nd June to 6th June. Keertans were delivered on all these days by H. B. P. Shri. Govindappā Navale (one), Shri. Itagikar (one), and Shri. Gopālbuā Risbud of pune (3). After 'ārati', prasād was distributed on the 6th to all the persons who had assembled in the Gurudev Mandir.

His Holiness Sri. Shankārachārya Sri. senior Swāmiji of Kānchi Kāmakoti peetham has come to stay in Gurudev Mandir from 17-6-1979. Apart from the local people, persons from far-off places are coming to Belgaum to pay homage to His Holiness Sri Swāmiji, and the Gurudev Mandir has become a place of pilgrimage.

His Holiness Yati Sri. Nārāyanānand Saraswati Mahārāj of Ugār-Khurd was in Gurudev Mandir from 26th to 28th June.

The two great saints met in the Mandir and had long talks.

Shri A. H. Borā, Divisional Engineer, Central Railways, Sholápur, paid a visit to Gurudev Mandir with Mrs. Borā on the 24th of June. He was shown round the building and explained the work being done by this Trust.

Dr. M. G. Kotnis, Sāngli, has become life-subscriber on payment of Rs. 100/—. The following persons have become Life-members of this Trust on payment of the full amount of Rs. 250/—.

(1) Shri P. V. Guttal; Hubli.
(2) Shri B. G. Shirhatti, Jamkhandi.
(3) Shri R. H. Kulkarni, Advocate, Belgaum.
(4) Shri N. R. Māslekar, Solapur.
(5) Shri B. A. Shendge, Goregaon-Bombay.
(6) Shri Uday N. Pandit, Dāsarbid (Buldhānā Dist)

Donations have been received from the following persons :

1)	Shri H. D. Deshpande, Tilakwădi	Rs 11-00
2)	Shri P. V. Mhaskar, Bangalore.	Rs 5 00
3)	Shrimati Sarojini Khănolkar, Mysore.	Rs 101-00
4)	Shri J. V. Parulekar, Tilakwădi.	Rs 101-00
5)	Shri B. M. Patkar, Tilakwadi.	Rs 2-00
6)	Shri Y. P. Pandit, pune.	Rs 301-00 and has become donor.
7)	Shri S. G. Jămbalikar, Madhavnagar.	Rs 5-00

We are grateful to all the above persons for their generous help to this public Trust.

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